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LEM 195
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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, NO. 1655

AUGUST 11, 1978

Calvinette counselors meet

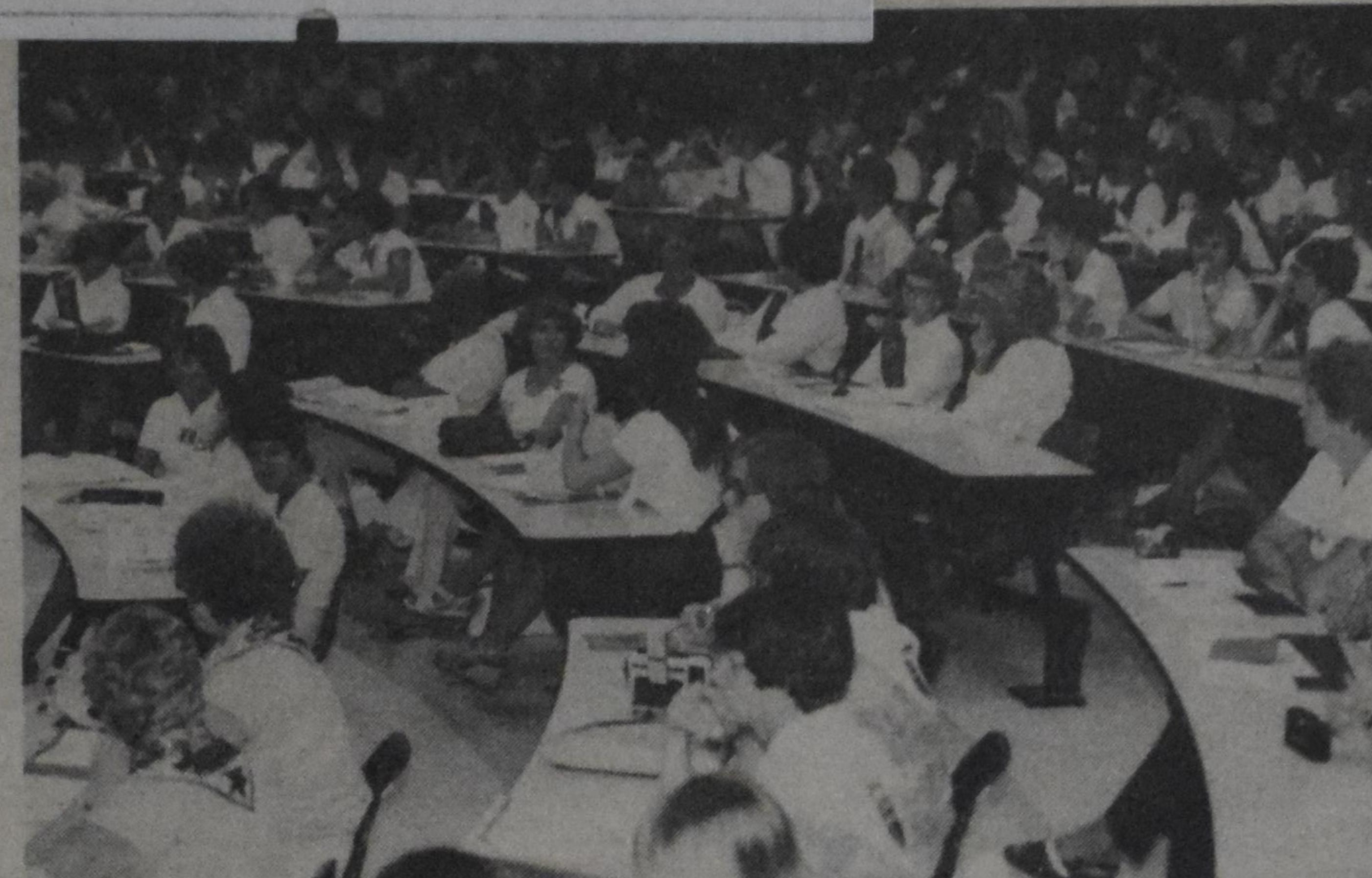
More than 500 women from all across Canada and the United States attended the ninth annual Calvinette Counselors Convention at the University of Western Ontario in London on July 11-13.

The inspirational speaker, Rev. John Hellinga, pastor of the Guelph, Ontario, C.R.C. spoke on "Committed Leadership in Today's World". Mrs. Joanne Iibrink, Calvinette executive director, introduced the Calvinette theme for 1978-79: "Seek Me With All Your Heart" based on Jeremiah 29:13. Counselors received a glimpse of "Calvinettes through the Eyes of a Mother", from Mrs. Joanne Beukema, mother of four Calvinettes.

The closing program presented by the St. Thomas Male Choir ended a time of fellowship, instruction and inspiration. Counselors returned to their homes eager to begin another season of counseling young girls and bringing them into a living relationship with the Lord Jesus Christ.

The convention steering committee presented a "20th anniversary cake" to the Calvinette organization. Committee members are left to right:

Flora Den Bak, Joanne Den Herder, Helina Baker, Amy Papple, Jeanette Weston, Jane Neutel, Roely Verburg, Fran Jongejan, Sadie Dykxhoorn.



Counselors at opening of convention



Evangelism Explosion spreads world-wide

FORT LAUDERDALE, FLA. — Congregations in many parts of the world are using an evangelism program that developed out of a minister's sense of failure in personal witnessing. In less than 20 years, The Evangelism Explosion concept has taken root in churches of many denominations and countries.

Home base for Evangelism Explosion International is Fort Lauderdale, Florida, where Dr. D. James Kennedy is senior minister of Coral Ridge Presbyterian Church, the congregation in which it was developed. Although the church today has over 4500 members, in 1961 it had 17 members, including a discouraged pastor, James Kennedy.

Through contact with a minister friend in Georgia, Kennedy was exposed to the challenge of effective personal witnessing. He returned to his Florida congregation with a determination to implement a workable program of witnessing that would involve lay people.

Since 1961 that outreach has revolutionized the Coral Ridge congregation, spread throughout the United States, and been adopted on every continent. Evangelism Explosion (EE), as it is designated, has conducted clinics in Canada, the United Kingdom, Australia, Hong Kong, and India. Interna-

tional Executive Director of EE, Rev. Archie Parrish, this week concluded a leadership training clinic in South Africa. Held in the Pretoria North Apostolic-Mission Church, the program involved black and white ministers who were housed in homes of white parishioners of the church.

The unique program involves an on-the-job concept. One trained Christian who has graduated from the EE program teams up with a trainee whom he leads through the carefully-prepared course. Through actual visits after preliminary instruction, the trainee has the opportunity — often for the first time — to observe his instructor share the gospel. Then the student, in company with his instructor-friend, presents the gospel to a non-Christian.

At the heart of the Evangelism Explosion concept are two key questions: "Have you come to the place in your spiritual life where you know for certain that if you were to die today you would go to heaven?" and "Suppose you were to die today and stand before God and He were to ask you, 'Why should I let you into My heaven?', what would you say?"

Kennedy and Parrish are quick to point out, however, that the approach is not simplistic, cut-and-dried presentation. At the heart of the course is an immersion on biblical content. That

scriptural emphasis and non-simplistic approach have made the Evangelism Explosion adaptable in differing cultures and Christian traditions.

A Lutheran minister, the Rev. Bernd Schlottoff, pastor of St. Stephan's United Lutheran Church in Herne, West Germany, is heading up introduction to Evangelism Explosion in that land. He first attended an EE clinic in England in 1976. He returned to Germany with a determination to train Christians in his congregation to witness to others. Since then, the congregation has come alive. "This new vision of evangelism changed not only the people involved in the program — it transformed the life of the whole congregation," states Schlottoff. "There is new life and a new spirit in our services," he adds.

The training materials have been translated into German, and the minister plans on conducting the first clinic in Germany next year. "The potential in Germany and the German-speaking countries is amazing," he contends. I am convinced that Evangelism Explosion can be the instrument in renewing many congregations."

The program depends heavily upon a strong model church where it has been implemented. Ministers and lay people in that congregation who have been trained in the program serve as

FOCUS

Theological education in Malawi

MALAWI (RES) — Malawi is a small land-locked African country enclosed by Mozambique, Zambia and Tanzania. About half of its 6 million inhabitants claim connection with Christianity. The largest Protestant denomination is the Church of Central Africa, Presbyterian (CCAP), which claims over a million members and adherents. This church is composed of four regional synods which have a large measure of autonomy. One of these synods, Nkhoma Synod, which owes its origin to the missionary outreach of the Dutch Reformed Church in S. Africa, is a member of the Reformed Ecumenical Synod. The Blantyre and Livingstone Synods of Malawi are the result of mission work done by Scottish Presbyterian Churches. The Salisbury Synod in Rhodesia was also planted by the DRC.

Initially each Synod trained its own ministers and more recently two small colleges have been responsible for this work. Now the CCAP has purchased a 6-acre site beside the University of Malawi in Zambia and a new college is being built where all ministers will be trained. The first class of 14 students has been enrolled. An appeal for half a million U.S. dollars has been launched and initial responses from sister churches have been encouraging.

The CCAP is investing heavily in theological education because the phenomenal growth of the church in recent years has created a critical shortage of ministers. At present there are 172 ministers serving over 1 million adherents. There is only one minister for every 2000 communicant members, so that many Christians receive minimal pastoral oversight.

on-the-job instructors to those who enroll. Hence, a theological professor may be teamed up with a mechanic who is his instructor.

The experience in Germany has been duplicated elsewhere. The Coral Ridge office is persuaded that the program will succeed anywhere if it is carefully and methodically implemented by a prayerful congregation. Parish stresses that it is no 'quickie' method or flashy gimmick. Those who have taken the training would agree with the assessment. They would add, however, that the Evangelism Explosion training and experience has introduced them to an exciting life as active Christian witnesses.

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Next week

Christian values

Viewpoint

Special — God's Children

A favorite hobby for most teen-age girls consists of filling in a daily diary. You can buy a five-year diary in most stationary stores for a few dollars. And those girls diligently fill in a few lines each night while they are cuddled up on their beds.

The 15-year-old girl must wonder what she will be writing and thinking five years away. Will she be married? Will she have a boyfriend? Will she be in college or will she have an apartment somewhere?

But diaries aren't only for teen-age girls. They are also used by young men and women, middle-aged mothers, grandmothers and businessmen. Grandmothers often jot down notes about when their grandchildren visited and about what they said. The businessman keeps his appointment book or daily diary in good shape because that is how he plans his day and his week.

What is all this business about diaries? you ask. Well, it just struck me a while ago, and perhaps you have thought about this for years, that while we are carefully filling in those diaries and appointment books about what we've done and where we're going, God already has our "diary" all filled out. Our whole life is written down in His book.

While we worry about the contents of Tomorrow's Page, God tells us not to worry because He has it all written down for us. As the 15-year-old girl stares at her five-year diary, full of blank pages, God smilingly allows that girl to grow up.

We all have our own ideas about God and it's only human that we think of Him in human terms; I can visualize my God sitting at His desk with a book marked: Special — Covenant Children. And that book is open to today's

date. My name is there, perhaps in alphabetical order because my God is a God of order. That book contains my life story and the life stories of all of God's covenant children.

Your name is there, too. You can be sure of that if you believe. And your life story is written out in red, the color of Jesus' blood.

But now you have your diary in front of you; on the bed, at the kitchen table, on your office desk. In your diary, tomorrow's page is blank. In your appointments book, you may have planned your week full of meetings or jobs. As you project your week ahead you are faced with the uncertainty of living in this age. Appointments may be cancelled for a host of reasons. Mental plans which you have made may be cancelled. You will be faced with a host of important decisions tomorrow and in many days and years ahead.

Uncertainty.

Our lives are governed by uncertainty. We do not know what tomorrow's blank page will bring, let alone what will happen on September 6, 1981.

Predestination.

There is that word again. We hear it often enough off the pulpit and in catechism. It means that God has our life's diary all filled in and it means that our destination is Heaven. Our names are listed in God's Book of Life. Revelation is full of that.

Can you picture your name there, written in red? Can you visualize that title on the book: Special — Covenant Children? Jesus Christ died so that our name could appear in God's personal diary of salvation.

While life's pages are still blank in our diaries God has taken His red pen and written: "A sinner — but saved."

Keith Knight

by Keith Knight

NewsViews

Labor unrest in Manitoba

WINNIPEG — Winnipeg is closed down for the summer. Practically everybody is on strike: all construction has been halted for weeks now although the construction season on the Prairies is very short, and it will not be long before snow has covered the skeletons of new buildings sticking out like sore thumbs all across the city. The meat packing plants are on strike. The main supermarket company is closed down, although some stores operate with management and non-union personnel.

The president of the Manitoba Federation of Labour, Nels Thibault, has told Winnipeg newspapers that labor unrest in Manitoba is at its highest since the famous 1919 general strike, the last time the Riot Act was read on the steps of the old Winnipeg city hall.

Labor unions are determined not only to beat inflation — and thus secure a larger slice of the dwindling national pie than, say, people on fixed incomes — but they also want to make up for what they consider as "lost income" during the period of wage and price control. The demands are thus in the range of 20 per cent and more, something neither industry nor business can afford.

Ruben Bellan, professor of economics at the University of Manitoba, maintains that Canada's economy cannot afford any wage raises exceeding two per cent.

The labor minister says that workers in Manitoba have become cynical and are not in a "frame of mind conducive to self-sacrifice."

The Federation of Labor, in bargaining for rates within Winnipeg, insist that Winnipeg rates be applied province-wide. This would put a large

number of small rural firms out of business, and also prevent rural towns from carrying out public works projects.

Professor Bellan has warned that wage increases of 15 per cent — which is below the present union demands — would trigger "very serious inflation". Management is determined not to give in. The unions, too, are determined to have their money. Thus the prospect for Manitoba, and indeed Canada, is gloomy. A two-digit inflation on a South American scale would quickly wipe out all savings and destroy the living standards of all except the very rich and the very powerful.

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DATELINE: THE WORLD

by Rev. J.D. Tangelander

The problem of fear

Who hasn't been afraid at one time or another? Why fear? What can we do about it? Before Second World War there was a passionate debate going on about whether or not Christian missions should be allowed to operate in the island of Bali. Some anthropologists and artists were opposed to any kind of Christian work in the island. They believed that the precious and unique culture of the population should be protected from "Western influence."

Bali was considered the "last" paradise by newspapers and tourist agencies. Was it the last Eden to be protected from Christianity? Mr. H. Jansen, assistant resident for South Bali of the Netherlands Indies government, who had made a deep study of Indonesian culture and who had a deep affection for the Balinese, called Bali "the island of demons." He mentioned that "there was much fear and much black magic. And there were many signs of disintegration of the traditional culture." "The Balinese," he said, "deserved to know Christianity. But it was essential to show imagination in making the Christian

approach." Mr. Jansen said that there "was much fear" in Bali. But people today are also confronted with fear. People's fears are not necessarily caused by black magic or demons. We live in apocalyptic times, full of threats and uncertainties. The political world map is constantly changing. We seem to become numb to revolutions. There are so many. There is every reason to ask the question whether or not we are facing impending worldwide catastrophe. Modern technology has brought its blessings: X-rays, kidney machines and other beneficial medical technology equipment, but it has also brought despair via new weapons. We are worried about the arms race. The thought about all the weapons of destruction that are available in our world raises the question whether our life and our work, yes the whole existence of this world, has any meaning at all.

How do we cope with fear? We can't stop the world and get off. Is there a word of hope and, if there is, what is it? Near the end of Second World War, Germany was constantly raided by

allied bombers. Air raids and bombings are terrifying experiences. Bonhoeffer wrote in his Letters about an incident concerning an air raid in which he dealt with the fears of one of his fellow prisoners. The prisoners were all lying on the floor and one of them muttered "O God, O God." And Bonhoeffer wrote, "I couldn't bring myself to offer him any Christian encouragement or comfort ... perhaps I had a feeling that it was wrong to force religion down his throat just then." Bonhoeffer didn't mention any further conversation with his fellow prisoner when his sense of need had passed. The only remark Bonhoeffer, who himself died so courageously and Christianly, made to him was, "It won't last any more than ten minutes now." It is not my intent to discuss at this time the theology of Bonhoeffer, but I do think that the gospel has more hope to offer than "It won't last any more than ten minutes now."

Isn't the God of the scriptures also the God of comfort? When we know Him through Jesus Christ His Son, we can face the cold realities of this life. Long ago, the apostle Paul wrote,

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforts us in all our tribulation, that we may be able to comfort which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (2 Cor. 1: 3-4).

Then in chapter seven we discover how Paul received comfort. Comfort came by a human hand and voice; it came at the most appropriate time, for his trials were severe. But Paul still pointed to God as the source of comfort. He said: "I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforts those that are cast down, comforted us by the coming of Titus." (2 Cor. 7: 4-6)

God is still in control over man and events. We can look to Him for comfort and strength to face life's situations. And we can give comfort, in the name of the Lord, to the fearful and troubled.

LETTERS

Hermeneutics of women in office

Dear Sir:

I am concerned about the tenure of your article titled "Women May be Ordained as Deacons."

First, the conclusions of 3 study committees of synod that "the Bible is unclear as to the role of elders and ministers." Is this true? Really? "I permit no woman to teach or to have authority over men. She is to keep silent." For Adam was formed first, then Eve. And Adam was not deceived, but the woman was deceived and became the transgressor." I Tim. 2:12-14 "As in all the churches of the saints the woman should keep silence in the churches. For they are not permitted to speak but should be subordinate, as even the law says. If there is anything they desire to know let them ask at home." I Cor. 14:33b-35 (RSV)

It is sure that the clear statements in the Bible pointedly forbids women in the role of elders and ministers, very clearly. Since teaching men, public speaking in the church and having authority over others (including husbands and men in general) are part and parcel of being an elder or minister, and these functions are forbidden for a woman, therefore the office of elders and ministers is out of bounds for her. Submission is a principle traced back to creation order in Timothy. Nor does Gal. 3:28 apply at all. Paul's use of women as helpers must be also interpreted through these verses. (Clear interprets the unclear is an important hermeneutical principle).

Now the real bone of contention is whether this law is time-bound. The new hermeneutic would argue that it is. Submission is a law from an old culture. If one can tear the flesh of such a clear law from the Bible and relegate it to an old culture, then just as easily someone else can take another clear law, for instance "without the shedding of blood there is no remission of sins" and say that this also belongs to an old culture. Then there would be no need for Jesus's blood atonement. Holland has shown us that if the professor of the new hermeneutic time-conditions one part of the Bible, and in his inconsistency holds to another part (sin and salvation) his students will be more consistent and throw out both.

A professor in Holland was asked by synod how he could expound views of salvation which were not according to the Bible. He replied that they opened the door for him when they allowed women in office, which too was not according to the Bible. No, the new hermeneutic will not end with women in office. Those who consistently apply this hermeneutic can only end up with Barth, or Bultmann, believing in a "word" above the Bible or in a complete demythologiz-



Some of us are opposed to women filling the role of deacon, much less that of elder or minister. In the Dutch Gereformeerde Kerken there have been ordained women ministers for the past four years. This photo shows the newly ordained Rev. Rosemary Benwell of the Anglican Church of Canada with Rev. Kortwright and Bishop Rev. A.A. Read. Are we following the same trend?

ing (deculturizing) of the scriptures, clutching an insignificant core.

Next in answer to the inconsistency argument for women in office, which goes something like this. "Women in office may be forbidden in the Bible (this premise may not be granted). But women have been allowed to teach children and there have been women on the mission field. This is an inconsistency. Let us be consistent and allow women in office."

First of all, the Bible in I Timothy and I Corinthians does not condemn women teaching children. So it is not inconsistent to have women teach children and yet not be in office. Secondly, women teaching in the mission field, and not on the pulpit may be inconsistent. However, does this mean we ordain women to be consistent in disobedience to scripture, or that we do not allow women certain areas of service in the mission field? (in order to be consistent in obedience). Our choice is consistent disobedience or consistent obedience. Any argument which supports the former, can be used to destroy the gospel.

Finally in summary, the concept of women in office does not stand alone, but involves a whole hermeneutic. The problem is this: the same principles which allow us to ignore Paul's advice on women, if consistently used, will allow us to ignore the gospel. Autonomous man will not stop taking one part of the Bible out, and leaving the rest. Dear staff of the Calvinist Contact, please do oppose such a hermeneutic. It is a roaring lion with women in office as its

first meal. May the Spirit of truth lead us, but only through the objective truth of Scriptures.

Please do not reply with questions like "Do you believe in slavery or carrying a staff with you when you go on to the road?" Such questions have been answered well by men using the traditional principles of hermeneutics. But it is impossible to use the new hermeneutic, and retain any Biblical law, except by an autonomous act of the will.

J. Steenhof
Wyoming, Ont.

Balanced picture

Dear Sir:

I really appreciate your printing of the articles by John E. Plaatjes on South Africa. I thought "Baptism of Fire for Southern Africa?" in the June 23rd issue was particularly excellent. I hope it opens a few eyes to what is really taking place in our world today.

Even a lot of well-meaning Christians are jumping on the popular but unjust "down with South Africa" bandwagon, while there is barely a peep of protest for the communists. The Lord will require it.

I hope these articles serve to give us a more balanced picture of the whole issue.

J. Tulninga
Lethbridge, Alta.

Women in office is unnatural

Dear Sir:

The grounds throughout the three study committees on women in office, have a negative approach.

The main argument is: There are no Biblical grounds for excluding women from church offices (above everything else, Dr. Harry Kuitert well-known progressive theologian declared, the New Testament is against women in office).

There is a dangerous, foolish reasoning. In this way anything could be possible, e.g., one can say there is nothing in the Bible that excludes young immature people from the offices — thus it is permissible. With such negative reasoning you will go nowhere.

And there are lots of positive arguments against this. Just turn the pages of the New Testament. The Lord Jesus chooses 12 men as apostles. Under guidance of the Holy Spirit the first congregation chooses 7 men as deacons. In Acts 15:4, at the first congregational meeting there are mentioned, besides the Apostles, also elders — 3 times. (Acts 20:17 the elders; Acts 21:18 all the elders were present) I Tim. 3 — elders and deacons were ordained. Titus 1:5 ordain elders.

All this is positive evidence, not negative. The only seeming evidence for women in office is Romans 16: 1 & 2 — Phoebe, servant of the church of Cenchrea. But was she an office bearer? She seems to be more like a helper, if you read further, a succourer of many and myself also, says Paul.

Succourer can mean also protector. This was at that time not more in Cenchrea but on a voyage to Rome, when he needed help and protection. There are no grounds that she was an office bearer.

The same in I Timothy 5:9. There is a possibility to choose a woman for special service, apparently not as an office bearer (elder or deacon). This is clear out of the requirements: She must be a widow of over 60 years old, capable of good works, a lodger of strangers, one who has washed the saint's feet, etc. Thus a succourer of the saints. In another place are mentioned more requirements for elderly women. They must be teachers of the younger women to be keepers at home, obedient to their husbands (I Tim. 2:4) etc. Anyway, Paul wants for this special service not a younger widow; read further verse 13 and 14.

A beautiful example of such a succourer is Dorcas (Acts 9: 36-40).

In summary: Woman in office in public life is in general unnatural (against her nature). There are more women in the world than men.

If woman and man were equal for these offices in public life there should be more women among the members of governments, as in senates and in the department offices. But look at the figures. There is just one here and there, even in a very progressive land as Holland; and in Russia, not one at all.

P. van der Werff
Thamesford, Ont.

Church Page

PASTORAL PONDERING

A Reformed proposal

A committee of Council is considering a proposal by one of our members which you can read for yourself (in edited form). If you have any ideas or suggestions in connection with this proposal, please contact the committee through its chairman, Mr. John Winkelaar, before too long.

The proposal

"There is in First CRC a feeling and interest in a kind of intellectual dimension of the church at large. It is an interest in something more than just our local congregation and the specific demands of the Gospel as these meet with us on a daily basis. It is an interest in the affairs of the denomination, in the affairs of the world at large, in the evolution of Reformed thought and ideals. This strain of interest could be cultivated through a "Visiting Scholar Program". This program would have us invite one of the prominent thinkers in the Reformed line to spend one week in the midst of our congregation. It could be done on an annual basis. The week could start with an exchange on the pulpit on a Sunday evening with our Pastor. During the course of the week the visitor would be taken to a variety of coffee, party-type sessions, perhaps a fishing trip with another group, to the meetings of those societies active in the church or whatever other meetings could be arranged, those which would be characterized by a degree of intimacy and openness, and by an ease of discussion. In such discussions we could learn the ideas that such a person has of the Lord's message for us today. It would serve as one more highlight of our congregational life and give us food for thought and reform. Names such as N. Wolterstorff, C. Seerveld, L. De Koster, L. Verduin, A. Brink, K. DeVos, M. Vroon Rienstra, and J. Lindsjoog come to mind. There would be a cost factor. An allotment of \$1000.- annually would not be unreasonable. We highly recommend this proposal and already have found some sympathetic support among some of our members.

Edmonton I Chr. Ref. Church

A pastoral pondering of a principal

Leisure time

A major characteristic of our time — one which flows from the changing nature of work — is the increased amount of leisure time "enjoyed" by man today. The vast majority of people spend forty hours or less per week in compulsory labour. Man has a great deal of time that he can use entirely at his own disposal.

Paradoxically, even though man has so much leisure time, he is busier than he has ever been before. Modern man is a creature always in a hurry to participate in this activity or that enjoyment. He is restless.

This situation is causing some disturbing consequences. Because man is restless and in almost constant motion, some of life's most important activities have come under intense pressure. Professor H. Van Riessen in his book *Mens en Werk* cites the following examples:

- Nurture and pleasant family life is increasingly neglected and in many instances has become almost non-existent;
- Involvement in the church in its various expressions and agencies is declining. People often claim that they are either incapable or unwilling to participate actively because it interferes with their other (busy)ness;
- More and more people seem to be unable to find time to become aware of national affairs or involved in meaningful cultural activities.

• There is little or no opportunity for quiet introspection, personal renewal or finding out where one is at. (Too many students return to school on Monday mornings more tired and spent than when they left school on Friday afternoon. Frequently, our young people pursue so many things during weekday evenings that the school becomes a place to rest and resuscitate). Of course, young people pattern themselves after adults — and it doesn't need much imagination to realize what the adults are doing;

• Our relationship with the Lord is very casual. If we do spend time in personal devotions and prayer it is often of a perfunctory nature and not very sustaining.

Van Riessen concludes that undermining of people's sensitivity to what is meaningful and significant in life indicates lack of self-control and shortness of vision.

Thus, even if according to western standards man is very busy even in his leisure time, we are pursuing easy and superficial activities. It is quite possible that for many people this ceaseless busyness is a flight or escape from essential life questions or an unwillingness to come to terms with the purpose and future of life.

How do we spend our leisure time?

W. Drost
London, Ont.

Evangelism activities

Visiting the elderly

The Brandon Inter-Church Social Action Committee which was begun about one year ago by the Brandon Ministerial Association, is starting a program whereby friendly visits would be made to elderly persons or to other shut-ins in their homes. People "in-the-know" tell us there are many such persons living in their own homes who don't get to talk with anyone for days on end. We are also told that so much difference can be made in these persons' lives by a trained volunteer making friendly visits or running small errands. This program is now in the planning stages with the assistance of the Brandon Civic Senior Citizens Incorporated. Your help is needed in bringing to our attention the names of those who would benefit from the program.

Outreach

Praise the Lord! We have contacted about 450 homes in this area now and have had many opportunities to present Jesus as our Saviour to these people. Though the present response is poor we pray God will cause growth in the Gospel seeds planted in His name. How can you help? First, take a few pamphlets home to YOUR neighbors and friends. They're in the front of the church. Second, join us and share in the rewards and blessings of witnessing with your actions and words for your Saviour.

Immanuel Chr. Ref. Church
Calgary

Appreciation for church donation

A Certificate of Appreciation was received from the World Home Bible League in recognition of the contribution of the Richmond CRC made to Wycliffe Scripture Publications. This money was collected last year by all the churches of our Classis to finance the cost of Chipaya Testament. The total collection by our Classis was \$30,198 of which Richmond's offering amounted to \$1,302.00. The certificate and information is on the bulletin board in the hall.

Richmond, B.C.

Prayerline

The purpose of the prayerline which has been approved, is to enable the church to pray for specific needs such as an accident, sudden illness or sudden emotional stress as soon as the need is known, so that God may be asked to respond to that need. Though the emergency may be inside or outside our congregation, the members of the prayerline will be from our congregation only and all necessary confidentiality respected. If you would like your name to be on this 24 hr. emergency prayer line, please inform Peter Hendriks or Dirk Bakker.

Emmanuel Chr. Ref. Church
Calgary

Motel ministry

We want to share with you that we were able to place over 500 New Testaments in Hospitals, Hotels and Motels during the months of June, July and August. We thank God for this opportunity to reach out into our community. A total of 60 replies were received during that time and 22 people have enrolled in the Bible Study Course.

Please remember this Reach out in your daily prayers. May many be reached for Christ through our humble efforts.

Brockville, Ontario

Fair Ministry Report

After months of preparation by the sponsoring association, "Bible Studies in Edmonton", the Fair Ministry experienced the blessing of God and conducted a successful 10-day work of evangelism at the Klondike Days Exhibition. 34 trained volunteer workers spent almost 1000 man hours handing out some 8000 Gospels of John and of Mark. We thank our God for the untold number of opportunities of witnessing of the power of His Word.

During the Fair days 590 people enrolled in Bible Study courses: a large number, considering this year's unsatisfactory booth size and location — factors outside of our control. We say a hearty "thank you" for all the enthusiastic workers. What a privilege it was to be called and equipped by the Lord to this work. We heartily thank you, God's people, for your prayers and financial gifts. Thus far \$1553 has been received to cover the \$1800 budget. We trust the remainder is on the way.

The results of this work are difficult to measure — we fully rely on God to provide a harvest: we have sown the seed. We ask for your continued prayers for Bible Studies in Edmonton.

The Evangelism Committee
Edmonton II Chr. Ref. Church

We consider the *Church Page* of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. Part of the page, Pastoral Pondering, and Press Parade are articles culled from a number of church bulletins to share with you the activities, interests and concerns of other congregations. All church bulletins may be sent to: Rev. J. Van Harmelen, 15 Putsey Ave. S.S., Caesarea, Ontario L0B 1E0

CHURCH NEWS

Yearbook of the Canadian Reformed Churches

During 1977 the Canadian Reformed Church membership increased by 242 persons and numbers now 8,878 members (4,095 communicant members). I counted 29 congregations, 19 ministers connected with congregations, 3 professors at the seminary, 3 foreign missionaries, and 4 emeriti ministers.

One minister returned to the Netherlands, a minister of the Free Reformed Church of Australia accepted a call and will be installed in 1978, and also a minister from the Netherlands accepted a call to become the second missionary in Brazil.

The churches in Ontario are looking for a second minister to work in Irian Jaya (formerly New Guinea).

The yearbook is edited by the Rev. J. Geertsema of Chatham and he gives a review of what happened in the churches in 1977.

Contact with the Orthodox Presbyterian Church is still not finalized. The Synod of 1977 recognized the O.P.C. as 'sisters in the Lord'. Official correspondence could not yet be established because of different ideas about 'correspondence'.

A new letter of concern was mailed to the synod and consistories of the Christian Reformed Church in North America. This concern deals with the relationship of the Christian Reformed Church with the Reformed Churches (Gereformeerde Kerken) in the Netherlands, and also with doctrinal trends in the Christian Reformed Church.

The Canadian Church is concerned with a shortage of ministers, since one third of the congregations is vacant, and it looks as if that will continue for some time.

A. Bisschop Sr.

CHRISTIAN REFORMED

Declined

-to Nobleford, Alta., Rev. Robert De Moor of Edson/Peers, Alta. churches.

Worship services

Georgetown, Ont.—The services of the Georgetown CRC will be held at 9 a.m., 11 a.m., and 4:30 p.m., beginning September 1.

New clerk

Holland Marsh, Ont.—Mr. Louis Bierling, R.R. #2, Newmarket, Ont. L3Y 4V9.

FREE REFORMED

Called

-to Veenendaal (Pnielkerk), The Netherlands, Rev. P. Den Butter of Toronto, Ont.

-to Hamilton, Ont., Rev. P. Den Butter of Toronto, Ont.

Declined

-to Dundas, Ont., Rev. P. Den Butter of Toronto, Ont.

Synod '78

Synod of the Free Reformed Church of North America will meet on Aug. 30 and 31, in the London Church, London, Ont., starting at 9:30 a.m.

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(every 4th Sunday of each month is a radio service. On this Sunday the morning service will begin at 11 a.m.)

Japan — The bamboo

by Dick Kwantes

Mr. Kwantes is a missionary in Japan and has written a series of five short articles on life in that country. The first article appears here.

You may not remember the date, but I'm sure that you have heard of the event. It was August 6, 1945, and for a few minutes terror was king in the city of Hiroshima in Japan. From the sky came a ball of fire and more than 200,000 people were instantly cremated. At the center of the city stood a little thicket of bamboo, and that sight of the bamboo at the epicenter was a sight that greatly encouraged the survivors of the holocaust.

There is something about bamboo plants that is intriguing. They reproduce by sending shoots from the subterranean soil. When they are transplanted they will bloom at exactly the same time as the parent bamboo regardless of the distance between them! And they are strong! During the war soldiers used to hide in the bamboo thickets because there they would be safe as the bamboo would repel the bullets! Even today when there is a lot of talk about a large earthquake coming to visit this island, the advice is given to go to a bamboo thicket (no comfort for us in the city of Tokyo because there are none where we live) for there you will be safe.

In July, 1972 there was a huge landslide which took the lives of 64 people, who were buried alive in their homes. A short distance away there was a bamboo grove, and there was no danger at all! In the winter time it is a common sight to see bamboo branches laden with snow, leaning over to touch the ground — and then just as the branch would appear to be breaking there is a quick, brisk shake; the snow falls off and the bamboo returns to its tall, erect position! I have seen the bamboo grow through asphalt, and

even cement will not stand in its way.

Bamboo is not only a symbol of strength. It has many practical uses in Japan today. Sometimes we have bamboo shoots in our diet. In the tea-ceremony, the cups are often made of bamboo. You can go to an orchestra and see the flute made of bamboo. In other areas of the world bows and arrows are made of bamboo.

A few years ago I heard someone say, "The Japanese people are like the bamboo". I have often thought about that

statement and there is much truth in it. In a sense, the whole intangible oriental spirit is embodied in the bamboo. The strong, inner, self-control in the face of almost unbelievable odds is as true of the people as it is of the bamboo. People seem to be able to 'bend' in almost every possible direction, and when the pressure is gone, they stand tall and erect again.

Sometimes I think that the greatest strength of a people can also be their greatest weakness. It is true that the tall, straight bamboo which changes not throughout the

years is indeed a picture of the people of this great nation. The trends and patterns set by the centuries do not change with a little ripple of a five year war. Just as the bamboo can shake off the snow, so too the people can shake off the weights which seem to deter them from a steady course.

In a nation where history goes back thousands of years, Christianity has only made a little dent. There are tremendous obstacles which must be overcome. That is true for the missionary as he tried to communicate effectively the

Gospel; that is also true for the Japanese church as it bears its testimony to the nation. Tremendous obstacles, strong resistance, and yet the story of the deep love of God goes on and by His grace the church grows and matures.

So the bamboo may be strong. It may also be a reflection of the oriental mind, but here is where the power of God is at work. Here, too, the Kingdom grows. In God's great family the Japanese are also found. Tremendous isn't it?

Ottawa le 2 avril 1978
Glo nouvelle Pasteur

C'est souvent avec plaisir et attention que j'écoute vos émissions qui diffèrent de bien d'autres parce qu'elles imprègnées de l'esprit saint. J'espère toujours faire ce qui convient pour captiver la totalité de votre audience. Je vous enverrai le vendredi dernier une liste des émissions que vous avez l'habitude d'offrir à la fin de chaque une de vos émissions. Je vous en remercie à l'avance, et vous présente à nouveau le Pasteur l'expression de mes bons sentiments.

H.S.

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"They speak French in Africa!"

That revelation surprised many North Americans recently when international news coverage focused on the Katanga province of Zaire.

But they do speak French in Zaire, and in several other African countries between Cameroon and Madagascar.

The Back to God Hour French language ministry has covered these countries for years. Your Back to God Hour French language minister, Rev. Aaron Kayayan, works hard on his messages, tailoring them to the cultures of France, Quebec, and southern Africa.

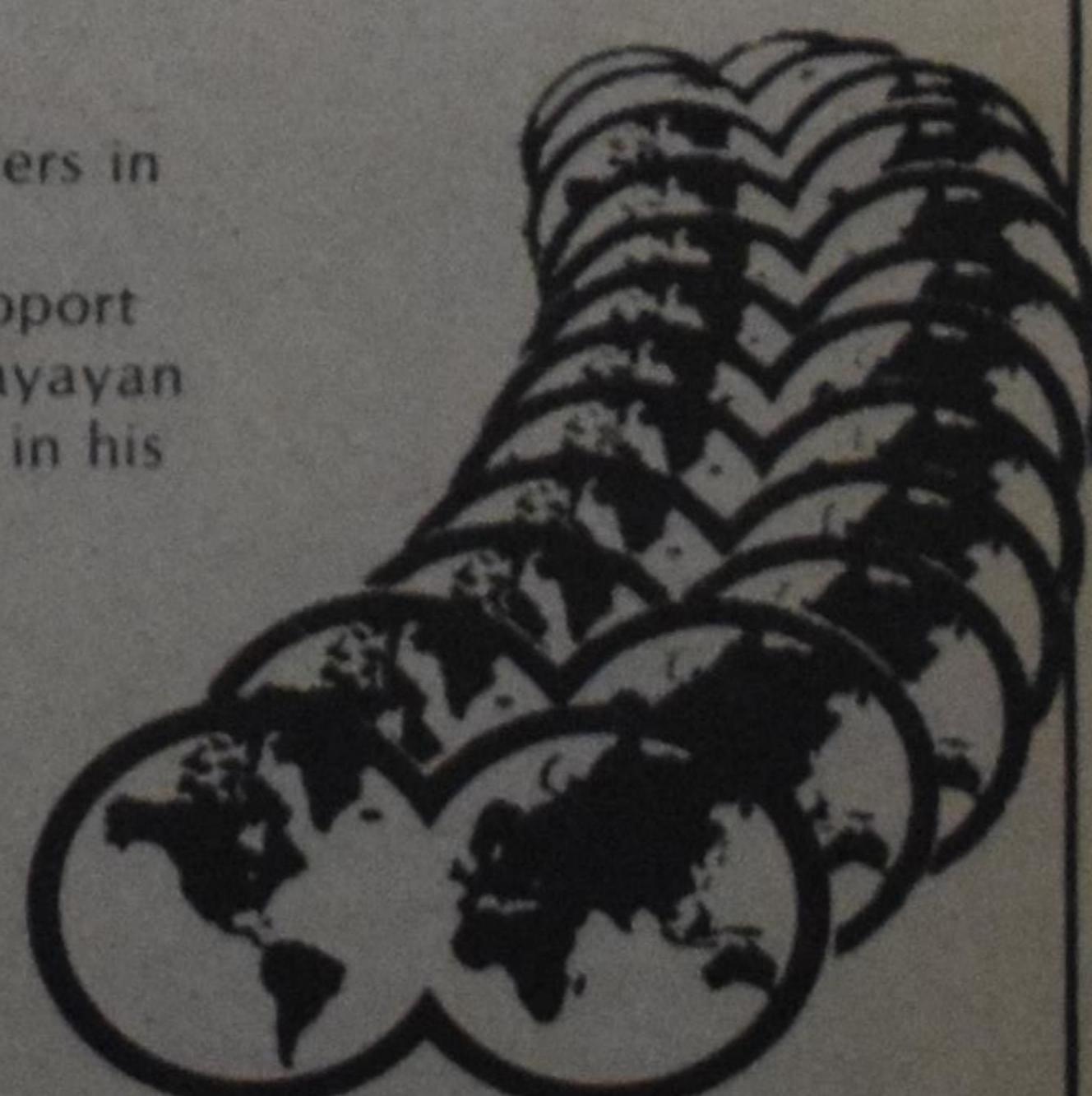
The above letter arrived in Rev. Kayayan's office in April. In it a woman remarks that she listens regularly to the broadcasts, and always "with great pleasure." She also requests follow-up

literature, which Rev. Kayayan offers in each broadcast.

Your prayers and continuing support are deeply appreciated by Rev. Kayayan and tens of thousands of listeners in his mission fields. Merci!

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R.E.S. NEWS

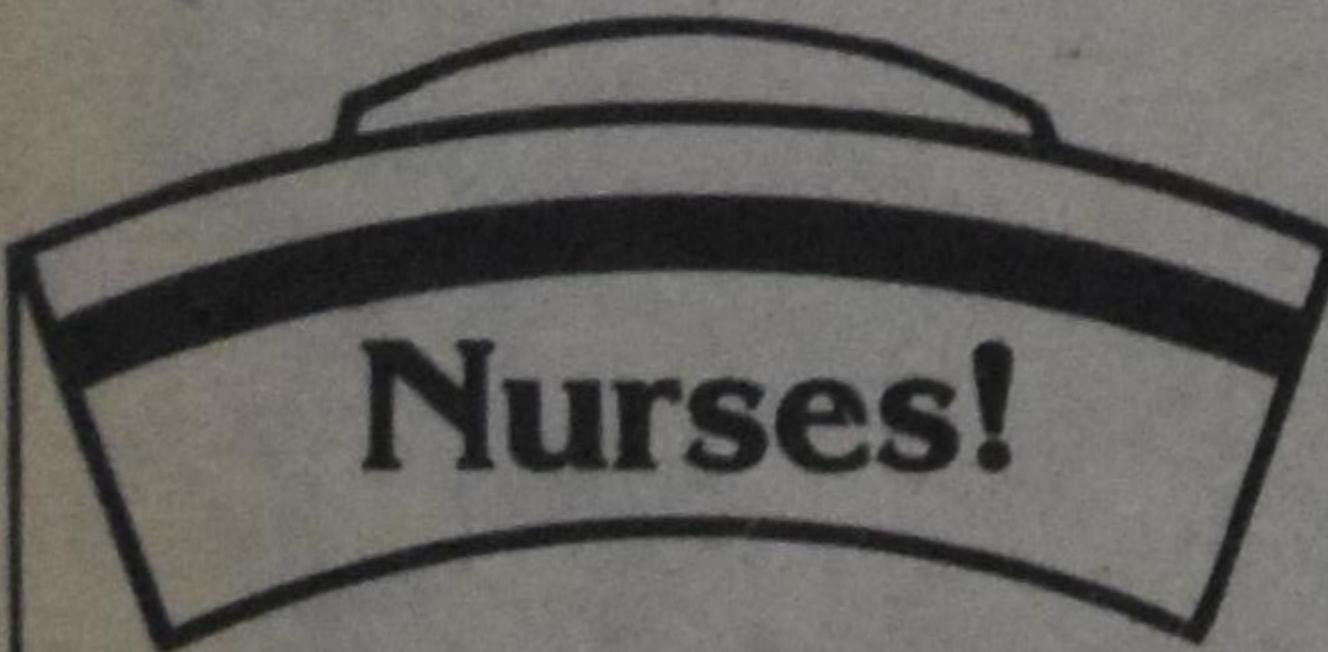
New mission field opened by World Presbyterian Mission

GRAND RAPIDS (RES) — World Presbyterian Mission of the Reformed Presbyterian Church, Evangelical Synod has voted to open a few field, in the United States. Object of this new mission is the 70,000 Arab students on university campuses in the U.S. Among the advantages of such a mission outreach are: the missionary doesn't have to travel abroad and adjust to another culture and language; there are no barriers to witnessing as in many Arab lands; the Arab students are curious about American culture and about Christianity as part of that culture; the students will be leaders in business, government, education and the military in their home countries. Moreover, this kind of foreign mission at home enables churches and Christian young people to become involved who couldn't directly be involved in regular foreign mission work.

Liberated churches seek ecumenical contact

NETHERLANDS (RES) — Under certain conditions it should be possible to establish a relationship with a church despite the fact that this church may be a member of the R.E.S., argues the report of the committee for correspondence with foreign churches of the Reformed Churches in The Netherlands, Liberated. The present policy of the Liberated Churches forbids the establishment of relations with any foreign church that has ties with Dutch churches with which the Liberated Churches do not have ties.

The Liberated Churches have been discussing the possibility of forming an international synod with evangelical Reformed churches in Africa, Australia, Canada, The Netherlands, and Korea. In the past year it has also made contacts with the Evangelical Presbyterian Church of Ireland, the Free Church of Scotland, and the Reformed Church of Japan. However, all of these are members of the R.E.S. and therefore, have ties through that body with the Reformed Churches in The Netherlands. The committee recommends that the Liberated Churches establish a relationship with these churches that would lead to full recognition when these churches either broke with the R.E.S. or managed to "purify" that body.



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CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Statistics on murder and homicide have been alarming and they testify to the fact that for many people human life seems to be cheap. Each day the newscasters tell about people who have been shot or bludgeoned to death and we become accustomed to this fact; it is part of today's world and it is part of the news. Now and then there are incidents in the community that shock people tremendously.

At the University of Tallahassee a number of girls have been attacked viciously. In one night two girls were killed after they were raped and three others were beaten senseless and will be scarred for life because of what happened. They still haven't caught the person who has done this, but multiple murders have a tendency to create a great deal of concern in the whole community. Suddenly this University, which is rather a quiet and beautiful place, has become a place of terror. Coeds have been told not to go out at night alone. They should always go in groups.

In a section around St. Petersburg, Florida more than a dozen bodies have been found strangled to death. Here again they have been trying to discover what it is that brings this about. Who would do a dastardly thing like this? These multiple murders send cold chills down the spines of many of us. Parents are concerned about their sons and daughters. We wonder how a person can do such things. It is contrary to all natural human feelings.

People buy additional locks for their doors. They have alarm systems, a number of people have guns and a lot of people have bought cans of mace. Here you are in this kind of a setting in rather a quiet type of community where there was a great many older people and yet there is that fear that creeps over a community.

THOUGHT FOR THE WEEK

The Hebrew poet brings together two thoughts that I like very much. He takes the idea of the greatness of God and joins this with God's concern for little things. In Psalm 147, He heals the brokenhearted and binds up their wounds. He numbers the stars and gives them all names. God is not so lost in greatness that He does not see the little things.

Psychologists draw up profiles of the types of people who would do such things. They naturally picture a sadist, possibly a pervert; a person who had been brought up in a situation where he was beaten! Much blame is laid on the make-up of our larger cities, the middle class moving into the suburbs, the poorer class taking over the inner cities. It is true the low standards of living have dehumanized many people and this is what happens when somebody takes all these lives. There is something extremely dehumanizing about this person. This may well explain the large number of homicides in families where mates kill each other. In fact, the largest percentage of homicides are performed by relatives.

The real question is what do we tell our children about these events? They hear the news, they see the headlines in the paper, they see the pictures of these mangled bodies. What kind of answers do we give to the questions which they ask? How do we answer the wonder of a little child? It is important to talk about this for homicides are a part of life. We have gone through several wars in my lifetime. The one that stands most prominently in the minds of the younger generation is the Vietnamese war. Pictures were shown almost

Cost of a life

every evening of the casualties on the battlefield, mangled bodies with women and children among them. When you look at all of this we find there is a tendency to consider human life or the life of one person as being rather cheap. You often heard after they fought a very bloody battle that they would say, "The casualties were light." Light casualties might mean that ten men were killed but not anywhere near 100. The parents of these boys in the service or the wives of these casualties don't feel that way; it was their son or their husband. That is why it strikes home so forcefully to some people. There was an airplane accident and then they said, "Tragic accident but the good news is that only 15 of the 150 people on board died." We are a bit hardened to this sort of thing because of the fact that we think in terms of the casualties so lightly. Children see this on T.V. and they hear it on the radio.

Every week we hear the reports of the traffic accidents and they mentioned in Florida last week the traffic accidents took 23 lives which is lighter than the usual weekend. When we have a holiday weekend they talk about 500 casualties on the highways. It is important to encourage traffic safety and it is also important to give the people in the inner city a new dignity about life.

Among our children we ought to stress the importance of human life. In a world where man is called the naked ape, children should learn that each life is important, that each person is somebody, that we are all creatures of God begotten in His image. I am sometimes a bit fearful that the Christian faith which lays much stress on the soul has not stressed enough the dignity of human life. We need an emphasis on the unity of man; body, soul, and mind. We have to reach out and think in terms of the fact that these people who are killed, slain, or who die in traffic accidents—these are people with bodies, souls, minds, friends and loved ones.

I heard the story the other day of a man who was watching a scene where there had been a cave in. They were digging a ditch and there were some men working at the bottom and there were 10 to 12 men who were enclosed in that dirt and were in danger of suffocating. This man stood there and watched until someone came and said, "Do you know that your brother is in there?" All of a sudden he jumped into action. He started digging and working just as hard as he could in order to reach these men because his brother was in there. Actually when you look at fellowmen who are in automobile accidents, or slain by ruthless slayers they are our brothers and sisters.

The Bible teaches the importance of human life. We ought to stress to our children the importance of love, of consideration, caring and sharing. The answer to the cheap view of life is to show that Christ gave His own life to save men and women and that God has an eternal destiny for each person for body and soul. The cheapness of human life is portrayed graphically on T.V., in magazines, in our daily newspapers and maybe we ought to control some of this so that children don't see all these massacres that take place on T.V., but at the same time we ought to stress to our children the fact that human life is costly. It is somebody that is dear to somebody else, and if they are Christians at least a child of God, and for that reason we ought to stress love and concern for human life. That means that we ourselves should learn to drive safely. It means that we ought to look at life in a world in which there is danger, hatred and sin. We ought to stress most of all the value of life. We value our own life, we value the life of others. In this way no human life is cheap — it is always costly.

Some questions about a "reformed" creation

by George Boneschansker

The reformed basis for a new college was presented to us some time ago in the Calvinist Contact (Feb. 17, 1978). I would like to respond to that article with the question: "What is a Reformed basis?" How is Reformed unique concerning creation?

People have adopted a philosophy of uniformity and evolution; thus, various degrees of this have penetrated Reformed thinking. In a Christian college we will be teaching and learning what is going on in this world, but to deal with today's problems we have to understand the past. There are different theories concerning our origins: Creation and evolution are as different as day and night, they are similar in one respect — they are both theories. Thus, neither can be proven.

The evolutionists believe that the earth is about 4½ to 5 billion years old. It is a product, they say, of an explosion which occurred in space. This is known as the "Big Bang" theory. Another theory of the origin of the universe is the gas theory. The adherents of this hypothesis believe that large swirling masses of cosmic dust and gas grew together to form the individual stars, suns and planets, and that this type of evolution is continuous, even now.

Then, about 1½ to 2 billion years later the earth cooled off enough so that life could spring forth by chance. Finally, after a sufficient period of time the first living cell evolved. Later it divided — one-half becoming the first ancestor of the plant kingdom and the other half becoming the first ancestor of the animal kingdom. These single-celled creatures evolved into fish, which in turn gave rise to amphibians. These evolved into reptiles, which then gave rise to one line which led to birds and another which led to mammals. Thus, the highest form of mammal, humans, owe their being to "their nearest ancestor", the ape.

Contrary to the evolutionist, the creationist believes in a young earth. The creationist believes that God conceived, planned, and by the word of His mouth created the entire universe in the span of six literal days. He believes that all plant and animal life was created in mature form, fully functional; and that the first man and woman were intact, intelligent, communicating, loving, emoting, worshipping, and eventually sinning humans. In these ways they differed from all surrounding life — for they alone had been created in the image of God. The creationist further believes that the fossil record speaks clearly of the pre-existence of a great Flood of worldwide proportions, and that during the Flood, most of the geologic wonders, now observable, were formed. He maintains that since the Flood, the only biological changes have been variations within species.

Apart from a creationist or an evolutionist there is a third intermediate-stage group, the "theistic evolutionist". This is a very important group, particularly since many of them are in our Reformed community. They believe that God was the moving force behind the evolution of life, which means that they accept evolution, but believe that it was God's will — therefore, they call it "creation". Thus, they do not believe in a literal interpretation of God's word. Rather, they believe that the 'day' mentioned in Genesis 1 was really an age, an aeon, a period.

The question is: "What part of Scriptures do you set aside and what do you keep, and who makes these decisions?" Theistic evolutionists consider the great Flood of Noah one of many floods, and that it was not necessarily global. Therefore, the first eleven chapters of Genesis are not literally accepted; but many passages in the Bible, both in the Old and in the New Testament refer to the creation and the Flood. The Bible has a different meaning for a Theistic

evolutionist as compared to a Creationist. However, the dilemma arises in that both the Creationist and the Theistic evolutionist accept God as the 'planner' of their particular theory. Since both groups hold their beliefs as their faith, both could call themselves Reformed. To add to the difficulty both groups use the same confessions, including the belief that the Bible, in its entirety, is the infallible revelation of God. (Although some don't accept the first eleven chapters of Genesis literally, the confession is there.) Furthermore, there is the common belief in three persons: Father, Son and Holy Spirit; the 'creation' of heaven and earth by God; belief in the existence of Christ which also embraces his deity and his

humanity, his virgin birth, his sinless life, his death for our sins, his resurrection, his ascension and his coming again; the confession that we must be born again through the Holy Spirit; that salvation is by faith in Jesus Christ; and that faith is a gift of grace. There are so many confessions in common and yet the background of these are so different.

Which one is Reformed? Unfortunately, there are people who do not realize that they have accepted Theistic evolution in some form. If you allow a day to be longer, the initial step is taken, because where do you stop? One hundred, one thousand, or a million years? And at what point can you make other people stop from following the line of Theistic evolution? If a

day changes to a period, naturally one period will flow into the next period like evolution. Did Adam evolve this way or was he created fully mature in a single day? A Reformed answer is necessary for our understanding of the first Adam, and the second one, Jesus Christ.

The constitution for the new College in its statement of basis and principles refers to: "Scripture, Creation, Christ, Human Life, Knowledge, Teaching and Learning". Each one could be looked at differently by a Theistic evolutionist or a Creationist. But what is a Reformed basis?

Thoughts and opinions on this matter would be appreciated via the Calvinist Contact.

In the huddle too long

by John M. Drescher

Mr. Drescher is a free-lance writer from Scottdale, Pennsylvania.

Tom Skinner recently wrote words which describe the church's work. "In football we have what is called the huddle. We have only 25 seconds in the huddle: if you stay longer than 25 seconds, you are penalized five yards for delay of game, because they want you to spend more time playing the game than in the huddle. And the only responsibility of the huddle is to call the next play; the huddle is where strategy is made. And then you go out and hit the line. The majority of the time is spent playing the game."

"You see, all God intended the church service to be is the huddle, the place where His people came together for worship, to be built up in the faith, and to plan the strategy as to how to tackle the world. We come together for the purpose of going out and hitting the line. Our problem is that we spend all our time in the huddle!"

Church work is to be done

outside in the world. The benediction at the close of worship was originally intended to be the blessing pronounced upon Christians sent into the world on kingdom business. We've taken it too often as a mere sign of dismissal. It is really a benediction of blessing, grace, mercy, and peace to be upon the worshippers who now venture forth as witnesses.

So it is true that the sermon actually begins after the worship service is over.

Just recently I heard of a church which has attracted even the authorities of the city. Strangers come to see what happens in the meetings of this small group. Even the mayor of the city came to look and listen.

Why all this interest in the worship of these few? Why is the house filled with people who want to know what is going on? The answer is that the members of this small group have been so stirred and inspired by their study of the Scripture together that they go out discussing and debating with the world. They approach authorities of the town telling them what God has to say about issues.

Read again the story of the Acts. The disciples gathered. In their midst were unbelievers as well as believers. One of the chief parts also of early Anabaptist worship services was the debating which went on with unbelievers. And unbelievers came because the believers left their meetings fearless and faithful in proclaiming this faith.

All of us would soon tire of watching a football game in which 90 percent of the time was spent in the huddle. No wonder the world doesn't take a second look at the church. It consumes its time and plans too often almost totally on itself. The huddle, which is to be short, in comparison to the time spent on the front line, is all too often not for strategy in the world but to decide the team's own needs and wants and how to keep playing the game together in unity.

Perhaps if the church really got serious about trying to carry out its strategy, the huddle would become more meaningful and people of all groups and kinds would see real need for the huddle and real accomplishment in the world. And the huddle would have more unity.

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Zichtbaar en onzichtbaar

Er is ook een onderscheiding die slechts de strijdende kerk betreft. U hebt wel eens horen spreken over de zichtbare en de onzichtbare kerk. Zo over de kerk te spreken is al heel oud, en de zaak die er door wordt uitgedrukt vinden we al bij Augustinus. De drie reformatoren, Luther, Zwingli en Calvijn hebben tegenover de Roomse leer van het alleen zichtbaar zijn van de kerk de onderscheiding tussen zichtbare en onzichtbare kerk gemaakt omdat volgens hen die ene heilige algemene christelijke kerk twee zijden heeft. De ene zijde, een onzichtbare heeft op de uitverkorenen betrekking, en de andere, een zichtbare, omvat zowel de ware gelovigen als degenen, die slechts met de mond Christus belyden.

Het zijn dus niet twee kerken, maar twee zijden van één en dezelfde kerk. Dat moeten we goed begrijpen. De onzichtbare kerk is de kerk zoals God haar ziet, en de zichtbare kerk is diezelfde kerk zoals wij haar zien. God ziet dus minder dan wij want er zijn hypocrieten in de kerk "onder de goeden vermeengd" zegt onze belydenis in artikel 29, zij zijn niet van de kerk, hoewel zij naar het lichaam in haar zijn.

Er is dus onderscheid tussen de kerk naar haar uitwendige verschijning en naar haar eigenlijke wezen. Er is dus een zekere spanning tussen de zichtbare zijde van de kerk, het naar buiten optreden als gelovigen, en de onzichtbare zijde van de kerk, het mystieke lichaam van Christus.

De roeping waardoor Christus zijn kerk vergadert geschiedt door Woord en Geest. Al is die uitwendige roeping voor ons hoorbaar en waarneembaar, het Woord wordt immers gehoord, de inwendige roeping door de Geest is dat niet. Ontstaat dan door die roeping het geloof, de vraag of dit een waar geloof is dan wel een tijdelijk en of de belydenis des geloofs een belydenis van het hart of alleen van de lippen is, dat kan de kerk niet uitmaken.

En zelfs bij de ware gelovigen leert de Schrift ons dat juist datgene wat ons maakt tot kinderen Gods "de verborgen mens des harten" voor ons onzichtbaar is. Met andere woorden, alle geestelijke schatten, ook zich het eigendom weten van Jezus Christus, het bezitten van de enige troost, ze behoren tot het mystieke leven van Gods kind, tot de verborgen omgang met God. Die verborgen omgang, dat mystieke leven met God moeten wij dus ieder persoonlijk bezitten, zullen wij echt tot de kerk van Christus behoren.

De roeping komt steeds tot ons om geen lid van de kerk te zijn, dat alleen maar met de mond belydt. Wij moeten oppassen voor veruitwendiging van de kerk, wij moeten allen hoofd voor hoofd, met mond en hart belyden dat we Christus toebehoren. Wij mogen hopen en bidden dat voor de gemeente waartoe wij behoren de zichtbare zijde met de onzichtbare samenvalt, hoewel we vrezen, op grond van Gods Woord, dat er ook in onze eigen gemeente leden zijn "die roemen in datgene wat ze niet bezitten", die dus met het lichaam (zichtbaar) in de kerk zijn, maar die niet van harte tot de kerk behoren.

Wat de kerk echter naar haar wezen is (vergadering der gelovigen) moet ook in haar zichtbare openbaring tot uiting komen. Is de kerk de vergadering van de ware Christ-gelovigen dan moet ze ook in haar zichtbare gestalte de vergadering zijn van degenen die tot belydenis des geloofs gekomen zijn.

Dan moet ze ook in haar zichtbare gestalte de vergadering zijn van degenen die de enige troost bezitten in leven en sterren. De troost dat ik het eigendom ben van Christus, een levend lid dus van Zijn kerk. Wie dat bezit, die is "in" de kerk, en blijft ook in de kerk. Wie dat niet bezit, is naar het lichaam wel in de kerk, hij zit in de bank, en luistert naar de preek, zingt mee en offert zijn gaven. Hij staat ingeschreven in het register hier beneden. Maar, hij blijft niet in de kerk, want als Christus komt zullen buiten (de kerk) zijn: alle lipgelovigen.

Daarom, omdat het mogelijk is dat "in" de kerk zit en toch niet, althans nog niet, "van" de kerk, daarom roept God elke zondag tot bekering, en vermaant Hij door het gepredicte Woord tot geloof met het hart in het werk van Christus, die door zijn offer aan het kruis de toorn van God over de zonde gedragen heeft, en door zijn volkomen gehoorzaamheid het eeuwige leven heeft verworven.

En al is er een zichtbare en een onzichtbare zijde aan de kerk, gewoonlijk omschreven als de kerk zoals wij haar zien (zichtbaar) en zoals God haar ziet (onzichtbaar voor ons), het allerbelangrijkste is dat u kunt zeggen: ik ben een levend lid van de kerk, en ... ik zal het ook eeuwig blijven. De roeping komt tot ieder van ons, dat wat ons betreft de zichtbare zijde en de onzichtbare zijde samenvallen.

J. VanHarmelen



Beste Mevrouw Contact,

Daar had ik me toch kalmjes er op voorbereid om vanmiddag om 2 uur naar het ziekenhuis te gaan. Daar ligt een meisje die plots blinde darmonstekking heeft gekregen. En dan die man die alleen staat en eenzaam in het ziekenhuis ligt met een gebroken been en nogal gauw in de rats zit. En daarna even een verjaardags bezoekje afleggen bij een oude dame die

91 is geworden, de oudste van de gemeente. Nou dat moet een predikant gewoon honoreren snap u. En dan om 5 uur weer thuis om me voor mijn drie catechisatie-klassen voor te bereiden. Die beginnen om 7 uur. Maar mijn hele plan viel in duigen want net toen mijn vrouw en ik ons laatste sneetje brood op hadden s'middags aan tafel, kwam dat telefoontje.

Nou heb ik niets tegen de telefoon, hoor. Er zijn zulke aardige speeldingen bij en zulke mooie kleuren, zeg. Op sommige telefoons kun je gewoon een deuntje spelen, want de cijfers zijn net allemaal muziekknopjes. En andere telefoons hebben het draaischijfje in de hoorn. Als ik hier en daar op bezoek kom zeg ik soms met verbazing: We heb je toch ooit! Wat vinden ze toch uit tegenwoordig....

Maar dit telefoontje liet mijnen hele middagplan in duigen vallen — ik dacht zelfs niet meer aan mijn middagagenda. Het was een vader die totaal overstuur was want zijn dochter was er vandoor gegaan met een jongen. En hij wist niet waar ze was. En hij was ook zo bezorgd over zijn vrouw want die zat zo ijzig stil voor zich uit te staren, net alsof ze uit steen gehakt was. Wat kon hij doen? Toen heb ik

de zieken maar vergeten en ben ik in de auto gestapt en er op af gegaan. De Catechissen zullen 's avonds wel wat verwonderd zijn geweest, want terwijl zij hun lessen moesten leren sloeg ik er maar een slag naar. En weet U, de Jeugd kan gewoon op hun klompen aanvoelen wanneer je niet goed voorbereid bent. Maar ik sta er toch altijd weer aangenaampjes versteld van dat ze het ook schijnen aan te voelen dat zoets wel es buiten je schuld ligt. Dan wordt je hart warm voor ze. Zoals die jongen eens na de catechisatie. Hij had leuke pret oogjes en hij zei: domine. U maakte er niets van vanavond, hoor. Maar dat hindert niet. Volgende keer beter". Ik had hem wel kunnen knuffelen. Hij maakte me ook een beetje beschaamd, want ik vroeg me af of ik wel zo loyaal over hen dacht wanneer ze hun les niet kenden, of ik wel es gemoedelijk tegen ze zei: "nou dat was panne, hoor, maar volgende keer beter."

En het was me ook een heerlijk pak van het hart toen ik mijn excus aanbood aan het oude vrouwtje wiens verjaardag ik moest overslaan: "dat hindert niet, domine, er zijn mensen die U meer nodig hebben dan ik". Dan denk ik zo: wat geeft Gods Geest ons toch verrassingen zodat we

PERSOVERZICHT

door Carl D. Tuyl

• Prime-minister Trudeau hield een geheel onverwachte en dramatische toespraak voor de T.V. Zijn toespraak bevatte plannen en beloften tot verbetering van onze economische toestand. Er werd onder anderen hulp beloofd aan de gepensioneerden. Wie weet?

• Koningin Elizabeth's bezoek aan Canada begon met een nogal onaangename verwikkeling. Een Engelse vertaling van haar in het Frans gehouden toespraak bleek tamelijk ver af te wijken van de originele versie. Bij aankomst van Hare Majesteit schitterde Trudeau door afwezigheid. Hij zal de koningin ontmoeten ter gelegenheid van de opening van de Commonwealth kampioenschappen in Edmonton.

• Zowel de Canadese als de Amerikaanse dollar zaten weer op de internationale wip met scherpe steigingen en dalingen in een week. Het was vooral tegenover de Zwitserse frank dat de Amerikaanse dollar scherp devalueerde.

• Canada wordt verwacht 750 militairen naar Namibia in het Zuiden van Afrika te zenden. Dit brengt het getal van Canadese militairen onder de vlag van de Verenigde Naties op ongeveer 2000.

• In Toronto, liet Tante Pos weer eens versteek gaan. Er was weer eens een van de periodieke stakingen. In zijn toespraak kondigde Trudeau aan dat gepoogd zal worden om de post te reorganizeren tot een riksbedrijf, hetgeen deze tak van overheidsdienst buiten de politieke sfeer zal brengen. De

vakverenigingen juiden het voorstel toe. Dat geeft nogal te denken.

• De Anti-Inflatie-Board, in een poging om wat goed nieuws in de krant te krijgen, voorspelde stabiele voedselprijzen voor de rest van dit jaar. De heren van de Dominion winkels bedierven echter gelijk de pret door maar meteen aanhalingsstekens rondom die optimistische voorspelling te plaatsen. Zij zagen het niet zitten.

• De zogenaamde "niet-geallieerde-naties" vergaderden in Joegoslavie. Het geluid dat ons uit deze conferentie bereikte klonk beslist niet neutral. Integendeel er heerde een anti-Westerse, pro-linkse stemming.

• De vredesonderhandelingen tussen Israel en Egypte zitten weer muurvast. Er vielen nogal harde woorden en de heren keerden onverrichterzake weer naar hun lessenaars. Het resultaat kan het best worden samengevat door dat oude gezegde: "ze dronken een glas...." U weet wel hoe het verder gaat.

• Het spookt in de leiding gevende kringen van de Palestijnse Bevrijdings beweging. In Parijs werd de bureauchef van deze organisatie doodgeschoten.

• Ik raad mijn lezers ernstig aan zich tegen polio te laten vaccineren. De kranten vermelden een hernieuwde concentratie van polio gevallen in Nederland. Iedereen die contacten met Nederland heeft kan maar het best een prikje bij de doktor gaan halen. Het doet geen zeer!

ominee?

onze eigen noden kunnen achterstellen voor anderen.

't Pakt ook wel eens wat anders uit. Dat moet ik eerlijkheidshalve ook wel zeggen. Zoals die keer toen een man uit het ziekenhuis terugkwam. Nu heb ik de gewoonte om geen "'huisbezoek'" thuis te doen als iemand terugkomt uit het ziekenhuis tenzij speciale omstandigheden dit vereisen. Nu, die waren hier niet. Toen ik toch later es even langs kwam, zag ik plots dat er iets niet in orde was. Eerst een donker gezicht en toen kwam het er nogal fel uit: "Ja, ja, dominees, U kunt wel voor evangelisatie zijn, maar U laat uw eigen kudde in de steek".

Nu is het zo, dat ik graag evangelisatie werk doe, en het aanbeveel, maar ook dat ik er bitter weinig, veel te weinig, aan doe. Zodat ik even uit het veld geslagen was. Per slot van rekening weet mijn gemeente heus wel dat ik hen er niet door laat liggen. Dus was ik er eventjes door geraakt. Maar nu denk ik altijd maar wanneer iemand zo'n persoonlijke aanval onderneemt: er zal wel ergens iets diepers achter liggen. En zo was het hier ook. Nadat ik voorzichtigjes naar de diepere lagen van zijn psyche afstak kwam het ook uit dat er ergens iets niet in orde was. En het heerlijke was dat zo deze confrontatie leidde tot grote blijdschap. Maar toch ... ik ben blij dat me zo iets niet elke dag overkomt.

Want een predikant is ook een mens die tolerantie grenzen heeft. En zo, Mevrouw, zullen we maar veel voor elkaar bidden? Dan zullen we heus dingen zien gebeuren die ons vreugde in de Heer geven.

Och, dat is ook zo. U vroeg me nog hoe ik mijn avonden besteed. En de brief is alweer vol. Weet, U, ik heb een fijne oplossing. Komt u Dinsdagavond even over met uw man voor een kopje koffie. Dan kunnen we daar eens gezelligjes over bomen, tezamen met mijn vrouw ook natuurlijk. Want zij heeft daar ook nogal weet van. Oh, wacht even ... Dinsdag avond ben ik niet thuis want ik heb natuurlijk catechisatie. En Maandag kan ook al niet want dan is er belijdenis catechisatie (U weet wel, ik heb dat de hele avond zodat we in drie maanden klaar zijn). En Woensdagavond is het kerkeraadsvergadering die mag ik niet missen, en Donderdag? Eh ... nee, ook al niet, want dan is het voorbereiding programma voor jonge paartjes die gaan trouwen. Dan is er nog Vrijdag, maar ja, dan zult U ook wel naar die C.R.W.R.C. avond gaan van het wereld diakonaat en wat ik ook al niet gemakkelijk kan overslaan... Zaterdag avond misschien, nadat de kinderen in bed zijn dan maar? Schrijft U het even

Hartelijke groeten van
Pastor Pete

Wij lazen voor u

Spelers in Gods Spel

Ruimte Voor Vreugde, door Marinus A. den Braber, uitgegeven door J.N. Voorhoeve, Den Haag, 1977. Boekbespreking door Ralph Koops.

Dit boekje bevat 41 gedichten. Op originele wijze wordt door de auteur uiting gegeven aan Gods genade, ons geloof en veel andere dingen die wij in ons leven beleven.

Het eerste aantal bevat gedichten die het kerkelijk jaar volgen. U vindt daar bijvoorbeeld een gebed in de adventtijd waarin de weg naar

Hemelvaart

Op witte wolken is Hij weggevaren
en ging naar't land dat niemand heeft aanschouwd.
Zijn handen hebben zich toen nog ontvouwd
in een zachtmoedig, zegenend gebaren.

En toch vond Hij geen ander onderkomen
in deze wrange wereld dan een kruis,
ofschoon de vos in holen vindt zijn thuis
en roofvogels nog nesten in de bomen.

Maar van de wolkkolom met zilveren randen,
de armen tot een zegen uitgebreid.
kwam nog de troost van zijn barmhartlgheld.

**En onder deze zegen van zijn handen
zingen de Zijnen die Hij achterliet,
maar niet verlaten zal, een kroningslied.**

Kosten van Medische verzorging in Canada bereiken astronomische hoogte

door F.S. Manor, Prairie Correspondent, Canadian Scene.

Het wordt langzamerhand wel duidelijk dat de kosten van medische verzorging in Canada onbetaalbaar worden. Tijdens de 11de jaarlijkse conventie van de Canadian Hospital Association werden cijfers genoemd over de toename in de kosten van ziekenhuisverzorging die de deelnemers de haren ten berge deden rijzen.

In 1960, toen Canada's bevolking 18 miljoen zielen telde, kostte de ziekenhuisverzorging \$2.2 biljoen. Verleden jaar kostte dit \$15 biljoen voor een bevolking van minder dan 23 miljoen mensen. Dat betekent dus \$652 voor iedere man, iedere vrouw en ieder kind. Het meest recente Canadese budget dat in April aan het Lagerhuis is voorgelegd, bedroeg \$50 biljoen. Het feit dat een onderdeel van het budget 30% van het totale overheidsbudget kan vertegenwoordigen is inderdaad adembenemend.

Zelfs in de rijke provincie Alberta, waar men een reserve heeft van \$3 miljoen, waar geen omzetbelasting wordt geheven, en waar minder inkomstenbelasting wordt betaald dan in enige andere Canadese provincie, maakt men zich zorgen over de kosten van gezondheidszorg. Verleden jaar kostten de 150 ziekenhuizen in Alberta, dat een bevolking heeft van twee miljoen mensen, een

half biljoen dollar. Hoewel er per lid van de bevolking in Alberta meer aan gezondheidzorg wordt uitgegeven dan in enige andere provincie, zijn ook hier de kosten zo snel gerezen dat de regering gezegd heeft dat een verhoging van meer dan 6 procent ontoelaatbaar is. In het ziekenhuiswezen in Alberta — en elders — zegt men echter dat dit een onmogelijkheid is. Er is nu al een lange wachtlijst voor operaties die uitgesteld kunnen worden: twee maanden voor een galblaas operatie, negen maanden voor een cataract operatie. De regering van Alberta houdt echter voet bij stuk, hoewel er in het geval van ziekenhuizen waar verplegend personeel wordt opgeleid uitzonderingen gemaakt kunnen worden.

In Manitoba heeft de regering bekendgemaakt dat de verhoging van ziekenhuiskosten niet meer mag bedragen dan 2.9 procent. Ook hier is daar natuurlijk bezwaar tegen geopperd vooral door de Oppositie, maar de regering wijkt niet.

De federale minister van gezondheid Monique Begin zei tijdens een bijeenkomst in Calgary dat er in Canada meer uitgegeven wordt voor gezondheidszorg dan in enig ander land in de wereld. "Wij hebben een punt bereikt waar wij ieder aspect van onze medische verzorging onder de loupe dienen te nemen betreffende de noodzakelijkheid en de effectiviteit van ons systeem". Voor een groot deel

kunnen die hoge kosten geweten worden aan wat de minister noemde de "killer habits" van de Canadezen. Tot de leeftijd van 30 jaar worden de kosten omhoog gedreven door auto ongelukken. Daarna door hartaanvallen, longkanker bij mannen en borstkanker bij vrouwen.

- De Minister sprak haar verontrusting uit over de toename van het roken door tieners en jonge getrouwde vrouwen. Maar als de Canadezen aan hun gewoonten vast houden en blijven roken en drinken, te snel rijden, slecht voedsel eten en niets doen aan lichamelijke oefening, dan kan de regering ook verder niet veel doen.

Het is noodzakelijk dat de kosten omlaag gebracht worden. Het is jammer dat de technologische vooruitgang de gezondheidszorg duurder gemaakt hebben in plaats van goedkoper. Noch Mej. Begin, noch de 600 vertegenwoordigers van het ziekenhuiswezen konden zeggen hoe die kostenbezuiniging bereikt kon worden. Maar er moet iets gebeuren want Canada heeft eenvoudig geen \$15 biljoen voor gezondheidszorg.

"De helden van de toekomst zijn zij die ons vandaag kunnen zeggen hoe we het goedkoper kunnen doen", zo zei Mej. Begin. Het lijkt echter — helaas — onmogelijk om Canadezen te leren de eindjes aan elkaar te knopen.

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A black and white collage of several Dutch magazine covers from the mid-20th century. The magazines include Margriet (with a flower logo), Dokters Roman (with a doctor's coat), Libelle (with a woman's face), Handig (with a person holding a tray), Ariadne (with a woman's face), Ouders (with a woman holding a child), and Donald Duck (with the cartoon character). The covers feature various headlines and illustrations typical of mid-century magazine design.

Gemeente Velsen ©

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

24

De huisknecht doet open. Toon de Lijs knippert even met z'n ogen voor die mooie meneer in dat bijzondere jasje, maar hij hervindt zijn tegenwoordigheid van geest na een flinke knauw op z'n pruim achter z'n kiezen.

"Goeledag, is de mefrou effies te spreke voor mij?" Even later staan ze in de hoge witte hal te wachten, de glazen deur van de vestibule is toegezoefd.

"Ik gaan weg," gromt Malle Eipie, "ik krijg 't benauwd."

"Je blijft hier," bast Toon, die weet het niet alleen te durven nu hij hier temidden van de deftigheid is verzeeld. Hij ziet de huisknecht terugkomen, ze mogen hem volgen, wat ze doen, zichzelf onderweg moed inpratend. Zij zijn polderwerkers, voor niemand bang dus ook niet voor deze statigheid.

Mevrouw van Tuyl komt hen tegemoet. "Ga zitten, kan ik iets voor jullie doen?"

Toon schuift op de punt van zijn stoel heen en weer; Malle Eipie blijft staan, niet wetend of hij zijn pet die hij vergeten is af te zetten, nu moet afzetten of ophouden.

"Ja, ziet u mefrouw," begint Toon te llijzen, "ik wil niks zegge, maar de meester deelt eten uit en ik krijg altoos te weinig en me dochter Sietske is op school en de meester het de pik op dat arreme schaap, dat denk ik zo, he? Nou krijg ik somwile minder dan de andere en ik as fader zijnde kan niet hebbe dat me kinders honger lije."

Mevrouw van Tuyl knikt begrijpend; Malle Eipie ziet een kans.

"En ik mefrouw," valt hij in, "ik wil er nog een deken bij hebbe, ik kreeg maar een deken."

Mevrouw van Tuyl denkt na, ziet haar bezoekers aan. "De meester doet het niet goed?"

"Nee," striemen beiden haastig.

"Dan verschil ik van mening met jullie," zegt mevrouw van Tuyl langzaam, "ik heb de lijsten gezien en alles is goed verdeeld; jullie kunnen de meester ten volle vertrouwen."

Toon's mond valt open. "Maar..."

"Ja werkelijk," knikt mevrouw van Tuyl, "jullie kunnen de meester ten volle vertrouwen."

"En de dekens, mefrouw?" vraagt Eipie.

"Vraag het aan de meester," is het antwoord weer, "de meester verzorgt dit en ik weet dat het goed wordt gedaan. Ieder krijgt genoeg en ieder moet trachten tevreden te zijn."

Voor ze het goed weten, schommelen ze de brede bordestreden weer af. Malle Eipie vloekt hartgrondig en Toon neemt een nieuwe pruim, waar hij zijn woede op kan koelen.

"Kale medam," knarst hij van tussen zijn brokkelige tanden, "kale huismeheer en kale schoolmeester — ik zal ze — ze gunne je geeneens een extra glaasje jenever — ik zal ze —"

Na een week is het weer Zaterdag, de dag dat de meester naar Amsterdam gaat voor het maandelijks verslag aan het comite. Hij verheugt zich steeds op die reisjes; het schenkt hem voldoening te kunnen vertellen van de school en tegelijk is het een welkomme ontspanning met mensen te praten, die gelijk van gedachten met hem zijn. Noot heeft hij kunnen denken dat hij op de Heide het gemis zo diep zou voelen van het praten onder elkaar als gelijkgestemden, als vrienden van hetzelfde niveau met dezelfde uitgangspunten in hun wereldbeschouwingen.

Het is een drukke dag geweest; de uitdeling vergt veel tijd al gaat het steeds vlotter en de reis naar Amsterdam is prima geregeld: hij kan keus



Het uitgraven van het binnenland tussen de spoorbrug en de op de achtergrond zichtbare bouwpunt van de Noordzee-Sluizen in 1871. [Photo: Gemeentearchief Velsen]

maken tussen de diligence en de trekschuit, die een vaste dienst heeft op de Haarlemmer Trekvaart.

De meester is vol goede moed en heeft een positief verslag uitgebracht, wat met blijdschap is aangehoord. Vanzelfsprekend kan men nauwelijks van enige beschaving spreken in de keten-nederzetting, maar er komt toch een bepaalde kentering bij sommigen, overdenkt de meester, als hij het zandweggetje instaat dat naar zijn woning leidt. Het is reeds laat en de koffie zal smaken.

Hij luistert, plots opmerkzaam geworden door rumoer in de verte; hij tuurt door de duisternis en ineens slaat een schrik in hem omhoog: het is of er lawaai bij de school is, bij zijn huis. Hij haast zich voort in een nijpende angst wat dit kan zijn. Tegelijk een angst om zijn vrouw, die alleen thuis is—

Bij het lage houten dak staat een grote groep mannen tot bij de verlichte vensters van zijn woning; een dof gemompel gaat op als de meester naar hen toeloopt.

"Goedenavond, mannen," Zijn stem is vast; hij blijft even staan. Er is geen wedergroet, als een log niet te stuilen gevarte schuift de groep op hem toe; de meester ziet de ongure gezichten vaag naar zich toe komen, een dranklucht hangt om hen heen. "Mensen, laat me er even door," zegt de meester, de deursleutel tevoorschijn halend.

De Natte doet een stap naar voren. "Dachie, dat we voor de gein hier een wachie kloppe? We wille vrete van je."

De meester heeft de sleutel in het slot van zijn deur, deze draait open, ogenblikkelijk deint de groep mee naar binnen, er is gedrang omdat de keuken de groep niet kan bevatten en ieder wil binnenkomen.

De juffrouw van de meester staat in de deuropening naar de gang, bleek en gespannen maar met een vaste trek om de mond.

De meester gaat naast haar staan; hij overziet de troep half dronken mannen. Hij kent de kracht van hun

vuisten en hun onlogische woede. Hij ziet, hoe Malle Eipie een mes in de handen heeft en de Paardekop een hamer in de harde knuisten. Dan voelt hij de zachte hand van zijn vrouw op zijn arm — er is een woordeloos gebed in hun hart.

"Ik het vanmorgen niet genoeg gehad," lijst Toon, "ik kom verhaal hale." Albers duwt hem opzij, gaat voor de groep staan als een dreigende duivel en onwillige gaat er een huivering door de meester heen. Dat mensen zo kunnen kijken—

"Hoor es meester, het is bekant zo, datte we de kindere honger zien lije en dat is een rottig gezicht zie je en nou gane we niet eerder weg of we moeten een portie extra hebbe anders hale we het zelvers."

De meester ziet hem stug aan. "Albers, je weet dat we alles eerlijk verdelen en je weet ook, dat we niet onze gehele voorraad in één keer kunnen weggeven. Jullie krijgen allen genoeg."

Met duistere ogen ziet Albers hem aan; het is of beide mannen hun kracht meten tegenover elkaar. Dan humt Albers zwaar: "Wat we ermee doen, gaat je geen barst an."

"Nee," helpt Toon, "geen barst, we benne geen kinderen."

De meester haalt de schouders op. "Wat doen jullie hier dan? Is dit mannen werk wat jullie nu uithalen? Dit is kinderachtig. Jullie ontvangen wat je nodig hebt; ik heb berekend wat er nodig is en dat is genoeg."

"En as wij dat niet genoeg vindt?" dreigt de Natte.

"Dan gaan jullie maar," pareert de meester kalm.

"Zie je dit mes?" valt Malle Eipie uit, "hebbe we allegaar." De meester doet een stap naar voren; zijn rijzige figuur schijnt langer geworden, zijn ogen zijn staalhard. "Ja, dat zie ik. Steek maar toe."

Een ogenblik valt er een verbaasde stilte, dan rumoert een wifelend gemor weer op. Kennelijk durven ze niet zo uit te varen als de plannen waren — het is of

iets van de meester uitgaat dat hun woede verlamt.

De Zeeuw vloekt grof. "Vrete wille we en anders bin je gewaarschouwd." De meester zoekt Leen en Bosma; mensen die hun makkers wel eens tot rede kunnen brengen, maar deze zijn er niet bij. Klaassen keert zich van de één naar de ander om het oproerige vuur laaiende te houden. "Mannen, we moet effe nadenken. We grijpe gewoon de zakken die in gindse kamer staan, heb zelvers gezien, we neme alles mee en as de meester kapsones maakt, nou, dan benne wij gedwonge ons te verdedigen."

"Nu is 't genoeg," valt de stem van de meester zwaar als een donderslag in, "als er uitgedeeld wordt, doe ik het, hebben jullie dat goed begrepen? Luisster: jullie komen nu een voor een naar mij toe, ik zal op de lijsten nazien, wie deze morgen zijn portie heeft gehad en wie Woensdag heeft te ontvangen; zit iemand in bijzondere nood, dan krijgt hij een deel vooruit, maar dat zal ik bepalen en niet jullie — begrepen? Klaassen, jij bent de eerste, kom hier."

De deur kiert open, als een haas schiet Klaassen naar buiten, rent met grote stappen het donker in. Toon de Lijs dringt naar voren, de handen in de zakken van zijn werkpak.

"Terug," beveelt de meester hem, "jij bent niet aan de beurt, je hebt vandaag je deel gekregen."

"Maar niet genoeg!"

"Terug!"

Toon doet verdwaasd een paar stappen terug, wordt dan teruggedrongen door zijn makkers, die heftig kauwend en kennelijk met zichzelf verlegen snel overleggen wat ze met de meester moeten aanvangen.

De Zeeuw trekt zijn grote knuisten als vuisten naar de meester uit. "De meester kent mijn kinderen?"

"Ja," zegt de meester, "ze zijn beter dan jij. Man, ga naar huis en probeer zo'n gezin waard te zijn."

"En ik dan..." De Paardekop dringt naar voren.

Even laat de meester een veelzeggende blik over de jas van de Paardekop glijsen en met een vloek keert de Paardekop zich af, zwaait naar buiten.

Meerderen kerden zich zwijgend om, nu enkele kopstukken zo mak worden. Grauwend en mokkend dringen ze elkaar naar de deur, dan ziet de meester Hein de kroegbaas en Dorus de keetbaas.

"Wat ik van me leve heb meegebracht," hakelt Hein, "de meester lijkt wel bekend een duivelbezweerde, wie ken daar nou tegen op."

"Jullie komen met de duivel," striemt de vlakke stem van de meester, "maar ik heb andere hulp, ik heb God aan mijn zij. Laat jullie dat genoeg zijn." De meester ziet hen na, als ook zij vertrekken, het is een wonderlijke aftocht. Dan sluit hij de deur. Uit de waterkan schenkt hij een glas water in, reikt het zijn vrouw, die nerveus drinkt.

"M'n lief wifke — kracht van mijn leven—"

"Nee, nee Pieter," zegt ze haastig, "ik ben geen heldin, ik heb gebeefd, ik heb God gesmeekt om hulp — wat zijn wij?"

Hij slaat zijn armen om haar heen. "Mietje, kind, wat denk je van mij? Ik heb ook gesidderd — wat moest ik tegen zo'n afschuwelijke overmacht? Maar die bij ons zijn, zijn meer dan die bij hen zijn — hoe waar is dit Bijbel-woord..."

Ze ziet hem aan, haar gezicht dicht bij het zijne. "Pieter, we zijn niet anders dan bange, heel bange mensenkinderen, maar God is met ons — we hebben dit vanavond wel heel sterk geweten — Als God met ons is, waarom zullen we dan niet dapper voortgaan?"

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Notes of Thanks

SCHAAFSMA: We would like to thank all those who congratulated us on our recent anniversary. Now that we are moving to Victoria, B.C., we would like to express our appreciation to our many friends in the area who supported us. Rev. and Mrs. A.W. Schaafsma, St. Catharines, Ont.

Births

DOUMA: We thank the Lord for His love. He has given us another child, a daughter we've named KRISTIE JOY. She was born July 27, 1978. A sister for Beth Ann and Julie. Parents are Bob and Alice Douma, Wellandport, Ontario.

OEGEMA: With joy and thankfulness to God, we welcome into our family JULIA MARIE born on July 31, 1978. A sister for Jeffrey and Dennis. Happy parents are Tom and Maria Oegema (nee Hofstra), Talbotville, Ont.

THIES: "Praise God from whom all blessings flow...." Bill and Alice happily announce the birth of their third child, MARY-ANN. A little sister for Natalie and George. July 26, 1978. Bill and Alice Thies (nee Van Nieuwenhuizen), R.R. #1, Wellandport, Ont. L0R 2J0.

VAN DRIEL: We thank the Lord, the Creator of Life for the safe arrival of our second child, a son, DANIEL PETER. A little brother for Elly. Thankful parents are Pete and Neeltje Van Driel, nee Reyneveld. Third grandchild for Mr. and Mrs. N. Reyneveld of Tavistock and twelfth grandchild for Mr. and Mrs. P. Van Driel of Oud Beijerland, the Netherlands. R.R.#2, Goderich, Ont. N7A 3X8.

Marriages

BEVAART-STAM: Mr. and Mrs. Jan Bevaart of Hamilton, Ontario, and Mr. and Mrs. Bert Stam of Bowmanville, Ontario, are happy to announce the forthcoming marriage of their children, DIANA and ERIC. The wedding ceremony will take place D.V. August 18, 1978 at 7:00 p.m. in the Immanuel Christian Reformed Church of Hamilton, Ontario. Rev. B. Nederlof officiating. Future address: 1322 8th Ave. W., Owen Sound, Ontario.

BRUINING-KEMPER: Mr. & Mrs. J. Bruining of Freelton, Ont. and Mr. & Mrs. J. Kemper of Waterdown, are pleased to announce the forthcoming marriage of their children, LIZ and TED. The wedding ceremony will take place D.V., August 25, 1978 at 5:00 p.m. in the Christian Reformed Church of Dundas. Rev. J. Zantingh officiating. Future address: R.R. #1, Lynden, Ont.

Getting Married?

Announce the happy occasion in C.C. — including your future address and we'll mail you a complimentary one-year subscription to C.C.

Marriages

BURGHGRAEF-VIS: Mr. & Mrs. Frans Burghgraef of Dundas, Ont. are pleased to announce the forthcoming marriage of their daughter CHRISTINE JENNY to GORDON PETER, son of Mr. & Mrs. Clarence Vis of Wainfleet, Ont. The ceremony will take place the Lord willing on August 12, 1978 at 7 p.m. at Calvin Christian Reformed Church of Dundas, Ont. Rev. J. Postuma officiating. Future address: 46 Oak St., Port Colborne, Ont. L3K 4S6.

DE JONG-KEYES: Mr. & Mrs. R. De Jong are pleased to announce the marriage of their daughter, ANNE to DEAN KEYES, son of Mr. & Mrs. Sam Keyes. The ceremony will take place D.V. on Saturday, August 19, 1978 at 3:00 p.m. in the Christian Reformed Church, Williamsburg, Ontario. Rev. L. Schalkwyk officiating. Future address: R.R. #1, South Mountain, Ontario. K0E 1W0.

EERKES-BORST: Mr. & Mrs. Ralph Eerkes are happy to announce the forthcoming marriage of their daughter, AUDREY to JERRY BORST, son of Mr. & Mrs. A. Borst of Edmonton. The wedding ceremony will take place the Lord willing on August 26, 1978 at 2 p.m. in the West End Christian Reformed Church, Edmonton. Rev. G. Pols officiating. Future address: 10715-148 Street, Edmonton, Alta.

GROENEWEG-VAN MEPELEN: Mr. & Mrs. Bas Groeneweg, Jr. and Mr. & Mrs. Jake Van Meppelen Scheppink, are happy to announce that JACQUI and JAKE will be married on Friday, September 8, 1978 at 7:00 in the Free Reformed Church, St. Thomas. Rev. L.W. Blakes will lead the service. Future address: 338 Wellington St., St. Thomas, Ont. N5R 2T3.

OEGEMA-POTSTRA: Mr. & Mrs. Ralph Oegema and Mr. & Mrs. Peter Potstra are pleased to announce the marriage of their children, CATHY and RAYMOND. The ceremony will take place the Lord willing, August 26, 1978 at 2:30 p.m. in the Fruitland Christian Reformed Church, the Rev. E. Gritter officiating. Open reception from 8 p.m. to 10 p.m. Winona Banquet Hall, Hwy. #8, Winona. Future address: 2 Cherrywood Drive, Apt. 407, Stoney Creek, Ont.

REKER-LAMONTANGE: Mr. & Mrs. Karel Reker of R.R. #2 Wainfleet are happy to announce the forthcoming marriage of their daughter, ALICE HENRIETTA to MARC, son of Mr. & Mrs. Lusien Lamontange on August 19, 1978 at 3:00 p.m. in the Christian Reformed Church in Welland. Rev. John Postuma officiated. Future address: 2722 Chippewa Rd., Port Colborne.

RIEMERSMA-HELDER: Mr. & Mrs. Luitzen Riemersma of Malorytown, Ont. and Mr. & Mrs. Alle Helder of Belmont, Ont. are happy to announce the forthcoming marriage of their children, ALAINE and HENRY. The ceremony will take place, God willing, on August 19, 1978 at 3 p.m. in the Christian Reformed Church of Aylmer, Ont. Rev. W. Renkema officiating. Future address is R.R. #1, Belmont, Ont. N0L 1B0.

SEVENSMA-TAMMING: Mr. & Mrs. Phillipus M. Sevensema of Drachten, Holland, and Mr. & Mrs. John Tamming Sr. of Strathroy, Ont. are happy to announce the forthcoming marriage of their children, RIJNA and GEORGE. This joyful occasion will take place D.V. August 19, 1978 at 3 p.m. in the Grace Christian Reformed Church, 25 Channel Nine Court, Scarborough, Ont. Rev. J.B. Vos officiating. Future address: 794 Exmouth Street, Sarnia, Ont.

Marriages

VELDBOOM-VERBURG: Together with our parents, Mr. & Mrs. Bernard Veldboom and Mr. & Mrs. Harry P. Verburg all of Chatham, Ontario, we MARY JOAN and ADRIAN JOHN are happy to announce our forthcoming marriage. The ceremony will D.V., take place on Saturday, August 26, 1978 at 3:00 p.m. in the First Christian Reformed Church at Chatham, Ont. The Rev. L. Slofstra officiating. Future address: 939 Western Rd., Bldg. D, Apt. 8, London, Ont.

Anniversaries

Weston 1953 Laurel 1978
 August 29
 With joy and gratitude to our Heavenly Father we hope to celebrate, D.V., on August 29, 1978 the 25th Wedding Anniversary of our dear parents,

SIDNEY P. RYZEBOL
 and
 TONI RYZEBOL (nee Meyer)

"And I will bless you so that you will be a blessing." Gen. 12:2b. We hope and pray that the Lord will continue to bless them in the years to come. Their thankful children are:

Anda Ryzebol — Toronto
 Ben, Pete, and Brant — Laurel
 Open House will be held on Friday, September 1, 1978 from 7:30 - 9 p.m. at the Chr. Ref. Church, 50 Blind Line, Orangeville, Ont. Home address: R.R. #1, Laurel, Ont. L0N 1L0.

Schipoluiden August 16 Grimsby 1933 1978
 The Lord willing, we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,

JACOB VAN ROON
 and
 WILHELMINA VAN ROON
 (nee Van den Akker)

Happy Anniversary, Mom and Dad!
 Nick & Fina Van Roon; Jim, Debbie, Linda and Ronnie — Grimsby

Jack & Theresa Van Roon; Rick, Carol and Robert — Grassie
 Ann & Leen Bouwmeester; Margaret, Beverley, Edward and Elizabeth — Grimsby

Jake & Connie Van Roon; Dawn, Darrin and Darryl — Grimsby
 Home address: 632 Ridge Road West, Grimsby, Ont. L3M 4E7.
 Open House on Saturday, Aug. 19, 1978 from 2:40 p.m. at the Rock Chapel United Church, Ridge Rd. West.

Obituaries

Veilig in Jezus' armen, Veilig aan Jezus' hart, Daar in Zijn teer erbarmen, daar rust mijn ziel van smart. Hoor, 't is het lied der engelen, zingend van liefde en vree, Ruisend langs 's hemels zalen, over de glazen zee. Veilig in Jezus' armen, veilig aan Jezus' hart. Daar in Zijn teer erbarmen, daar rust mijn ziel van smart.

On July 28, 1978 it pleased the Lord to take unto Himself our dear wife, mother, grandmother and great grandmother,

GRACE DE KRIJGER

at the age of 74. She was able to sing the above song with us a few days before she went home to her Heavenly Father.

Sadly missed by us,

Joe De Krijger — Bramalea

Tina & Gerald De Gier — Brampton

Andrea & Gerald De Waal — Markham

Mary & Harry Quartel — Mt. Forest

Ina & Jim Mellegers — Orangeville

Grace & Harry De Peuter — Bramalea

Joyce & John Verkalk — Justus, Fla.

26 grandchildren and 4 great grandchildren. Bramalea, July 28, 1978. 3 Knightbridge Rd., Apt. 2411.

Obituaries

"For we know that if the earthly tent we live in, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." 2 Corinthians 5:1.

On Friday, August 4, 1978, it pleased the Lord to take unto His eternal Home, His child, our dearly beloved mother, grandmother and great grandmother,

ADRIANA VELTMAN-SELHORST

In her 87th year. We thank the Lord that He gave her to us for so many years.

Mother of:

Jo & Tiny Veltman-van Deursen — Hilversum, The Netherlands

Jo & Nelly Vuyk-Veltman — St. Catharines, Canada

Ben & Sylvie Veltman-Bracht — IJmuiden, The Netherlands

Wim & Gre van Egmond-Veltman — St.Catharines, Canada

Wil Veltman — Hilversum, The Netherlands

Grandmother of 12 grandchildren and 3 great grandchildren. The funeral took place in Hilversum, The Netherlands.

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Toronto: Young couple looking for upstairs of house or apartment between University of Toronto and Willowdale Christian School. Call 403-236-2126. Mid-August-Sept.

Misc.

Wanted: Ride to Calvin College from Ottawa-Kingston area, arriving date, Wednesday, Sept. 6. Willing to share expenses and driving if necessary. Call or write: John Eisen, 50 Bruce Ave. E., Renfrew, Ont. K7V 3V9 or phone 613-432-2603.

KEATSEN OM MEDALJES
STRATHROY

Alexander Park
 Aug. 26 - 1 p.m.

Ministers

The Rev. John D. Pereboom, having completed a two year leave of absence to continue his studies, has been declared eligible for call by the Council of the Trinity CRC of Edmonton, Alberta and is recommended to the churches for service as a minister of the Word and Sacrament. His address is: 3915-132 Ave., Edmonton, Alta. T5A 3E6.

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Learning how to fly

by Wilma Jonkheer

I am a young robin. I live with my family in a tall maple tree overlooking a lovely green lawn with a white birdbath in the center where my parents bathe each morning before they get us our breakfast. The people we live with are kind and throw out bread crumbs, but I much rather have a juicy worm or some berries.

My sisters are still asleep and so is the dog. I don't mind this at all, for it gives me a chance to carry out my beautiful plan before the dog begins to bark at the mailman, and my sisters open their beaks and cheep for food.

Last night, seated on a nearby branch, our dad had a long talk with us. "We robins belong to a great bird family," he had said, "for we are the first messengers of spring. In the fall we fly south over blue mountains and deep, endless oceans. We use the sun, the stars, and the clouds as our guide. Last year, your mother and I flew as far as Mexico. But when the days began to lengthen, something deep within us told us it was time to fly north again to tell the people there that spring was on its way."

The cool evening breeze had ruffled my slow-growing feathers, and my slightly tinted breast had glowed with pride and excitement as I had asked, "Daddy, how do birds fly?"

My dad had answered kindly, "I don't know if you're ready yet son, but when you are, you push yourself into the air with both feet. Open your wings and move them upward. Keep your feet close to your body as you begin to flap your wings up and down, opening the feathers on the upstroke and closing them on the downbeat as you make figures of eight with your wingtips. One more thing son, you use your tail feathers to steer and they are your brakes, too."

Soon after that our mother had spread her feathers over the nest to shut out the cold and dangers of the night, and I had gone to sleep with the most beautiful plan in mind.

And now it was morning, and I was standing on the edge of the nest, ready for my first take-off. I watched the other birds as they flew high in the dazzling blue sky. Suddenly I pushed myself forward and for one glorious moment I hung between the dazzling blue and the velvet green lawn... Then I landed right in between the mailman and the dog!

It was awful: the barking, the confusion, and the embarrassment of being lifted back into the nest by the mailman with my sisters watching it all. But how good it feels to be still treated as a fledgling and to have my parents hover over me with freshly picked fruit and a juicy, wiggling worm.



LET'S PLAY CHESS

Editor: Pete Layer

Contestants	Problems:	#743	#744	#745	#746	Sub- Total	Prev. Total
H. Brouwer	Points:	3	2	3	2	10	
J. Wilms (III)		0	0	3	0	3	79
H. Douma (I)		3	0	3	0	6	72
R. Buist		3	2	3	2	10	65
F. Vander Woude		3	2	-	-	5	48
B. Cooke		3	0	0	0	3	50
A.J. Klein		0	0	1	0	1	42
K. Amsinga (III)		3	2	3	2	10	37
		3	2	3	2	10	(94)
							10

Comments

The two-movers seemed the most difficult this time. Almost everyone moved the right piece but not always to the correct square! Some of these faulty moves are indicated as tries in the solutions. One solver noted the three-mover, #745 took the most time. It certainly wasn't obvious to move the king where it can be checked!

The May Solutions

#743 (kraemer)

Key: 1. B-R1 threat 2. Q-N7 ch., and 3. Q-KN7 mate

Variations: 1. --, RxB; 2. QxR etc. 1. --, R-QN8; 2. Q-KR6 ch., etc.
1. --, K-N1; 2. Q-K6 ch., K-B1; 3. B-N7 mate 2. --, K-R2,
3. Q-B7 mate

Try: 1. Q-B8, R-R7 no mate.

#744 (Ricciardi)

Key: 1. B-B2 threat 2. NB7-K5 mate

Try: 1. B-N4?, NxP no mate
1. B-K3?, N-K3 no mate

#745 (Grusemann)

Key: 1. K-Q4 threat 2. Q-R6 mate

Variations: 1. --, B-B7 ch., 2. K-K4 etc. 1. --, B-B6 ch., 2. KxR
etc.

#746 (UMnow)

Key: 1. N-R6 threat 2. N-N8 mate

Try: 1. N-Q6?, RxN no mate; 1. N-K7, B-N3 no mate

Dutch solutions

#743: 1. Lal dr. 2. Db7 enz.

#744: 1. Lf2 dr. 2. Pf7 -e5 mat

#745: 1. Kd4 dr. 2. Da6 mat

1. --, Lf2; 2. Ke4 enz.

#746: 1. Ph6 dr. 2. Pg8 mat

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HERITAGE

I climbed a mountain path that day,
Where thin, long-fingered, fir trees
prayed.

Round boulders rose like waves on sea,
Rolling their stone-crest curves to me.
Sweet fairy-slippers graced the moss,
And ospreys sensed no culture loss.
Clear trumpet-honeysuckle sang,
While song of thrush and robin rang.
The path was small and overgrown,
Times thick with branches and
unknown.

Multitude sounds of living air
Embraced me, stopping slowly there.
Had Enoch walked and looked around
At such a place as this? The ground
Was cracked with rocks, the broken sod
Echoed his footprints still with God.
I yearned between the phlox and bee,
That as with Enoch, so with me.
My God would walk. The trail was
steep,
I'd reached the height of it and deep
The canyoned world of breathing pine,
Of orchid and of columbine,
Lay at my feet. I stood upon
A Nebo mountain where the dawn
Rose full of hope; for this my land,
My Canaan earth, stood in my hand.

C. Farenhorst Praamsma

Reformed Church in Zambia doubles membership

LUSAKA, ZAMBIA (RES) — The Reformed Church in Zambia has grown from 20,000 to 50,000 in the short period of ten years. In 1968 the church became independent and now maintains the churches and evangelizes with the help of only three expatriates. The church was planted by the Dutch Reformed Church of South Africa and still has close ties with the church, although strained political relations between the two countries keeps the foreign personnel to a minimum. The national pastors are trained in the Justo Mwale Theological College in Lusaka.

Especially in the towns the churches draw a lot of visitors to Sunday worship services, with attendance averaging over 700 at every service. But there are only 26 ordained men, besides the three DRC missionaries, to minister to the 38 congregations. Of these several are engaged in teaching positions. Presently 17 men are studying for the ministry in Lusaka, two of whom are from Mozambique and who will return there upon completion of their training.

The RCZ is Chichewa speak-

ing and is related in language to the Church of Central Africa Presbyterian of Malawi and Rhodesia. Also in Mozambique near the Rhodesian border there are congregations using the Chichewa language. Five of these churches form the Reformed Church in Mozambique.

The Gospel broadcast by the DRC in the Chichewa language and beamed to Central Africa draws a hearty response.

The RCZ, with the financial help of the DRC, has six evangelists working in "home missions" who have planted several small mission congregations.

Until recently, the RCZ administered 88 primary schools and one secondary school, as well as seven rural health centers. These were, however, turned over to government control because they were too large a burden to the church. Two hospitals were retained by the church.

With funds provided by the Christian Council of Zambia, the church has started an agricultural training school at Madzimoyo.

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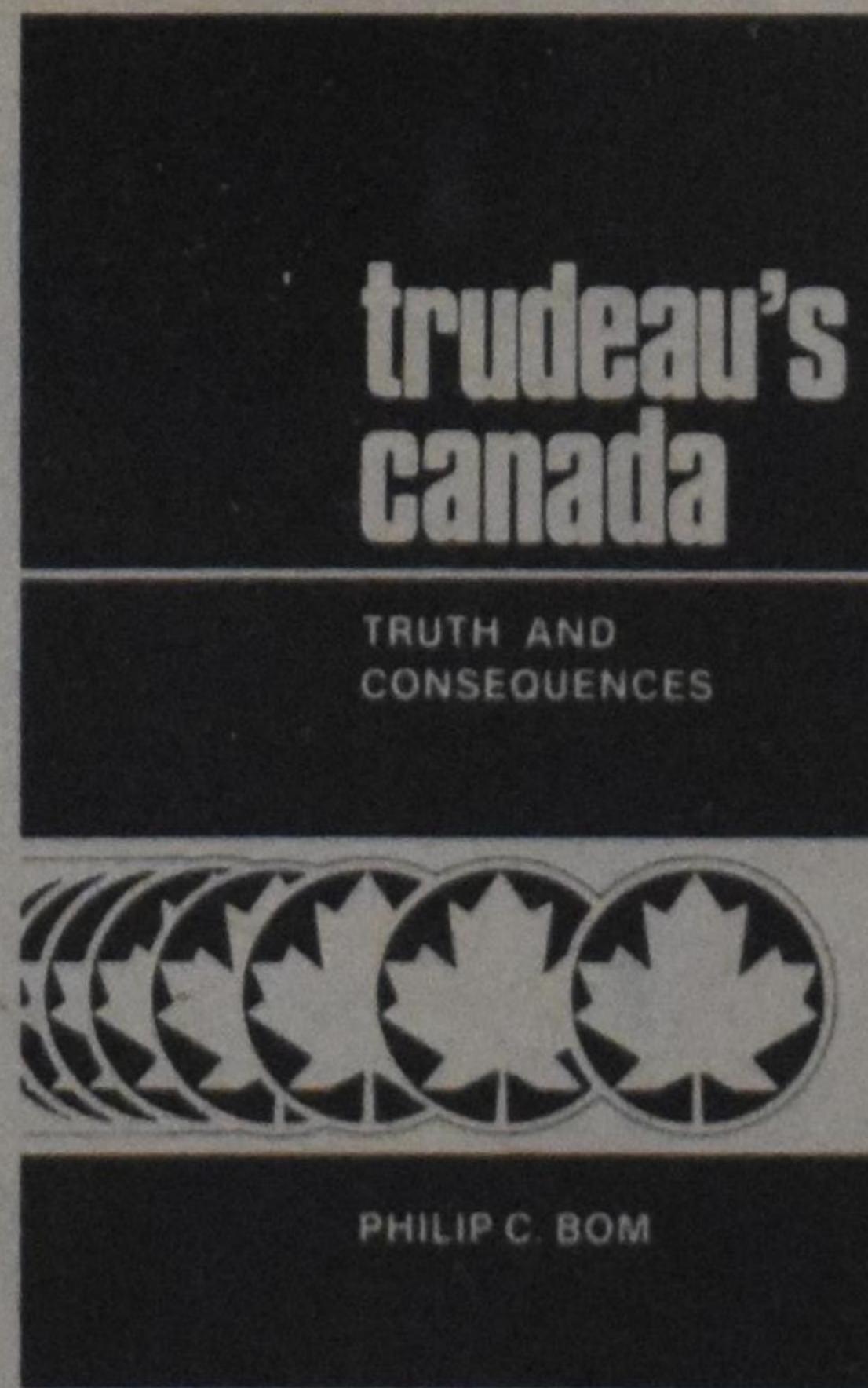
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Trudeau's Canada: Truth and Consequences provides a critical perspective on the Prime Minister's social philosophy and goals for Canada. It explains how his politics of confrontation has transformed not only Quebec, but also the Liberal party and Parliament.

The author, Philip Bom, analyzes issues such as Trudeau's commitment to federalism, language equality, and freedom of the press. The well-researched study clarifies the confusion concerning the Prime Minister's economics and his Just Society, as well as his industrial and international strategy for a new economic order.

The author concludes from the facts he has gathered that Prime Minister Trudeau cannot be our national saviour, a role in which many have placed him.

• "Bom writes vividly...."

• "You will find this analysis highly readable and informative...."

Professor John Redekop, chairman of political science at Wilfrid Laurier University

• "Everyone will be able to rewrite his own impression of Trudeau, but it will be done in a different way after having read this book." (Chacun pourra refaire "son" Trudeau; mais ce d'une façon différente après avoir lu ce livre.)

Political science professor Gerard Bergeron of Laval University

• "It will alert all (who read it) to the political consequences of what will be Trudeau's Canada!"

Robert Thompson, former P.C. member of Parliament and presently professor of political science at Western College, Langley, B.C.



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ANNE HUTTEN

Many Canadians only know Newfoundland as the source of crude amusement in the form of Newfie jokes. However, Canada's newest province is also the home of Breakwater Books, an up-and-coming publishing house which is fast gaining national attention. Headed by Clyde Rose, the company is publishing a lot of regional material, some of which is winning awards across Canada.

Ray Guy, for instance, is a Newfoundland writer who in 1977 won the Stephen Leacock Award for Humor, a coveted prize in the literary world. Guy is at his best in describing the habits of his fellow Newfoundlanders, writing about the soup suppers which raise money for the heathens in Africa, about the good times when everyone gathers for an evening of singing, fiddling and dancing, about the fishermen who were the mainstay of the province for so many years, about the very ordinary, everyday happenings in a fishing village. His political satire delights in making sharp digs at Joey Smallwood's decision to "drag Newfoundland kicking and screaming into the 20th century". Through sly digs, open derision and sad regret, Guy shows the vanishing species of the outports; the people of the sea who in Smallwood's great wisdom were moved through coercion and persuasion to the so-called resettlement areas.

Other publications from Breakwater Books include a children's book, "Down by Jim Long's Stage", which reads with the "compulsive bounce of a traditional schoolyard skipping chant," as the publication Quill and Quire says. Another book, "Doryloads", is a collection of short stories, plays, paintings, and photographs which strongly evoke the magic of the island province.

Clyde Rose has devised a unique way of publicizing his books and his province through the formation of the Breakwater Boys. This group of five folksingers, storytellers and musicians brings Newfoundland to life on the stage. I was privileged to hear them at the Rebecca Cohn auditorium in Halifax recently.

Clyde, of course, manages the group and takes a leading role with his sometimes humorous, sometimes melancholy readings from Ray Guy and others. Publisher, editor, singer, player of the spoons, performer, Clyde is a very gifted man.

Rufus Guinchard is the real scene-stealer of the group. This 78-year-old fiddler from Hawkes Bay gets up there and launches into a lively reel, keeping two different beats with his feet, playing and playing until the younger members of the group begin to sweat. In fact, he hates to stop, and Clyde at one point very demonstratively collapsed on the platform in front of him. Rufus took the hint, after some time.

Joe and Pat Byrne, brothers from Paradise, are the best voices, whether doing rollicking, slightly ribald tales or sad songs of the past. Joey Smallwood again comes in for much gentle abuse in their songs, and Ottawa is blamed for everything from the weather down.

Baxter Wareham from Harbour Buffett is another folksinger who also plays accordion, mandolin and banjo. He comes across as very quiet, but backstage he revealed a deep and abiding love of his province and its history. Yes, he says, the stories and songs reveal the true Newfoundland, the earthy, raw, unsophisticated people with their love of humor, their contentment even in poverty.

As an adopted Maritimer, I was proud of the Breakwater accomplishments.

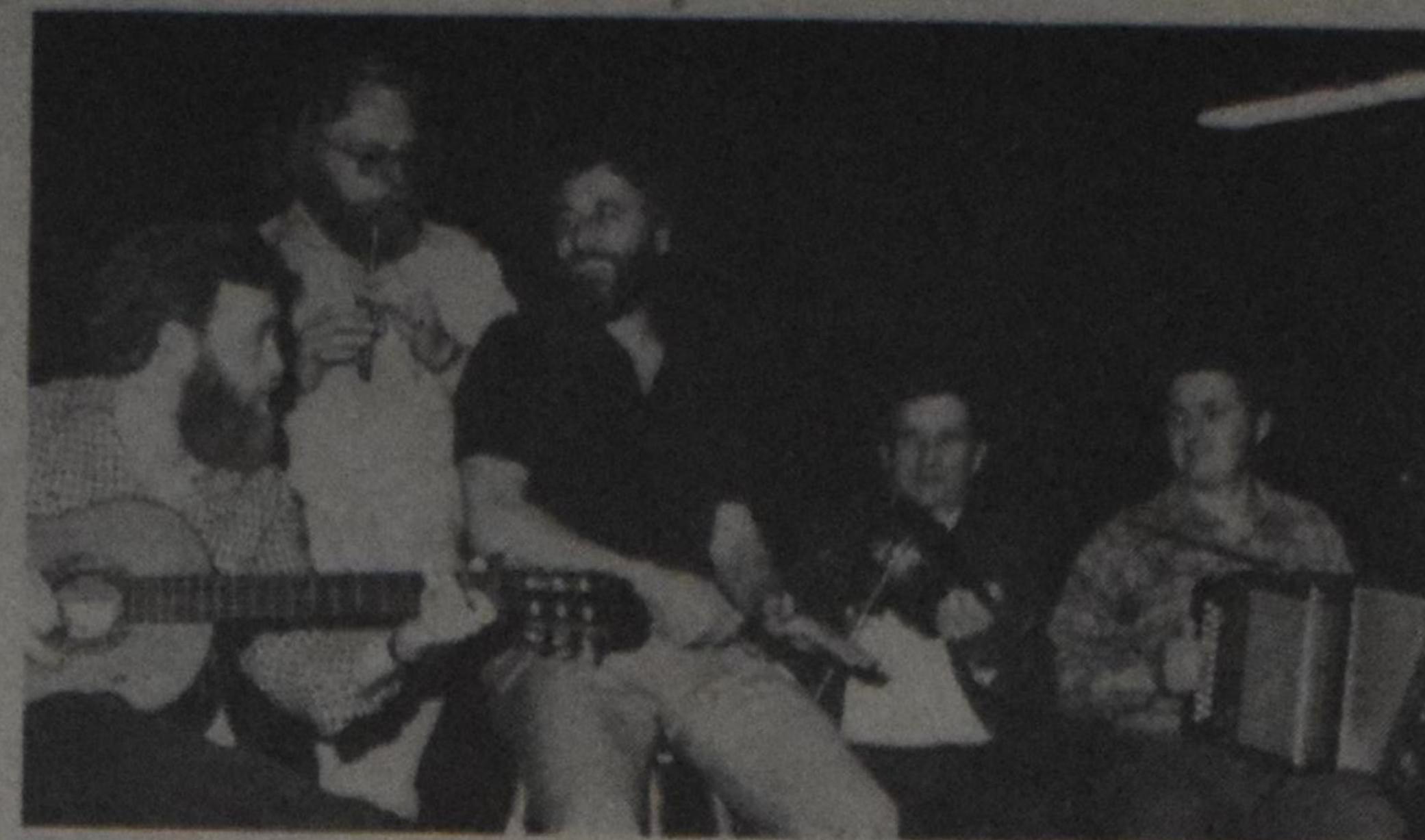
Kings County Christian School has just graduated its first crop of Grade eight students. When the school began operating three years ago, these four were entering grade six. Every year the grade was carried on, but grade nine is not being attempted for now.

Diplomas were hand-scrolled by a Halifax native who does that kind of thing for a hobby; and will no doubt hang for years in the students' rooms. Besides the graduation exercises, a goodbye was said to the three teachers leaving the school, and hello to three new ones replacing them. Chairman of the education committee Ad De Zeeuw cracked a remark about school seldom having a three-quarter staff turnover.

Those who are going into the public high school will be welcomed by the principal there, Ray Baltzer, who attended the graduation and made a few comments.

"We in the larger schools feel a touch of envy at the close contact which is possible between teachers and students, between teachers and parents, in such a small school," said Mr. Baltzer. He noted that there would be quite a change for the graduating class, moving from the situation of one in four to one in one hundred and fifty.

Lloyd Gillis, inspector of schools for Kings County, challenged the students to stand up for their beliefs once they go into the other system. He also challenged parents to maintain a constant interest in their sons and daughters, not dropping out as so many parents do once their kids go into high school.



The Breakwater Boys on stage. L to R Joe Byrne, Pat Byrne, Clyde Rose, Rufus Guinchard and Baxter Wareham [Anne Hutton Photo]

Hawker-Siddeley Canada Ltd., usually known as the Trenton steel works, is situated in a chronically under-employed area of Nova Scotia. The plant has been called the "backbone of Pictou County", and is the basis of the economy. Therefore, officials in Trenton hailed as "most welcome" the news that three major orders had been received by the plant. First, Zambia sent an order, then Tanzania, needing 205 rail cars. These two combined would bring some eight hundred to a thousand men back to work until next November, constructing livestock wagons, tank cars and refrigerated units. A day later, another order rolled in for an additional two hundred rail cars. It seems that unemployment's dark specter will recede for some time in this part of the province at least.

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History of Christianity interesting but wanting

The Christians by Bamber Gascoigne, photographs by Christina Gascoigne; published by Jonathan Cape Ltd., 1977, 304 pp., price \$20.95. Reviewed by Rev. John Bolt, Toronto.

This book is a beautifully illustrated (over 200 photographs, many in colour) adaptation of a BBC television series on the history of Christianity. It is thus similar in format to the books based on the film series *Civilization* by Kenneth Clark, *America* by Alistair Cooke, and *The Third Testament* by Malcolm Muggeridge. And like those it is a book lover's delight.

The most singular feature of this volume is at the same time its chief virtue and its greatest vice. On the jacket cover the publisher notes that the author has moved through the complex story of the history of Christianity "with complete objectivity as to the claims of theology and sect." The author has attempted to accomplish this by focusing on the people, the successes, failures, motive, passions, fears and achievements of Christian people throughout the ages.

This focus does make for an interesting perspective on the history of Christianity. The book is filled with interesting anecdotes, episodes, character sketches which make the history of Christianity come alive.

Yet this is not an "objective" account. In the first place because the heart of Christianity is not to be found in the cultural accomplishments (or failures!) of Christians, individually or collectively, but in the good news that Jesus Christ is Saviour and Lord. Admittedly that is a judgement based on a personal commitment. But the author has his too. The heart of Christianity in his judgement is sharing. "If our countries move gradually into a Socialist form of society, we shall hear rather more — again with justification — that the central theme of Christianity is sharing." (p. 291) It is this conviction that has decidedly shaped and coloured the portrait of the history of Christianity found in this book.

Granted that this particular viewpoint is helpful and perhaps even necessary for our understanding of the history of Christianity. The book is beautiful as well as illuminating and would make an excellent gift for anyone who enjoys history or just enjoys books.

Yet something is missing — perhaps it is just a lack of a truly sympathetic understanding of what the gospel is all about, a failure to come to grips with the significant problems of humanity that the gospel seeks to resolve. This failure meant that compared with, let us say, Malcolm Muggeridge's *The Third Testament* I found *The Christians* somewhat disappointing. What it underscores above all is the crucial need for committed Christians to be involved in the medium of television and film, not to mention the need for more Christian writers.

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will be featured by pictures, articles and advertisements in our August 25 issue.

Calvinist Contact intends to focus in on one Canadian community per month. It is just one way to get to know each other a bit better. If you would like to have your community featured in an upcoming issue, just let us know.

The Editor

Missionary Tour to Mexico

A wonderful opportunity to visit a Mission Field in Latin America and see some of the famous landmarks in old Mexico.

October 11 through 19, 1978

Tour Leaders: Rev. Chester Schemper, Latin America Coordinator of the World Home Bible League and Rev. J.J. Hoytema of Burlington, Ontario. For full information, contact Miss Pat Huizinga of the Canadian Home Bible League, Box 524, Station "A", Weston, Ontario, M9N 3N3 at (416) 741-2140 or Rev. J.J. Hoytema, 3416 New Street, Burlington, Ontario L7N 1N3 (416) 637-9948.

CALENDAR OF EVENTS

- Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.
- Sept. 14 Mr. James Heynen, director of education, Board of Publications, Christian Reformed Church, will speak on "Education in the church", on Thursday, Sept. 14 at 8 p.m. in London (First) Christian Reformed Church, London, Ont. A discussion will follow.
- Sept. 16 Ontario Christian Reformed Sunday School teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.
- Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.
- Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.
- Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.
- October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St. Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Lakewood Christian Conference Grounds, R.R. #5 Forest
College & Careers Weekend, Aug. 10-13, Guest speaker, Mr. J. Ester, music by Bruce and Ramona Pollard. Other special activities including a camp supper.

Family Week, Aug. 17-20. Guest speaker, Rev. R. Praamsma, Music by Trojan Dove (DeJong, Gripma, Wiersma). Special family events and camp supper.

Bible Week, Aug. 24-27, Guest speaker, Mr. William Akkerman, International Director of World Home Bible League. August 26 - Senior Citizens Day (English program, music, and supper for all).

CRC TV television programs in Canada:

BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, August 13, 20, 27 September 3, 10, 17, 24, October 1 at 11:30 a.m. **MANITOBA;** Winnipeg Channel 7, August 13, 20, 27, September 3 at 3:30 p.m. **ONTARIO;** London Channel 10, Wingham Channel 8, August 6 at 11:30 a.m., August 13, 20, 27 at 12:30 p.m. (Mid Canada TV System), Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke, Channel 5, Ottawa Channel 5, August 6, 13, 20, September 3, 10, 17, October 1, 8 at 11:30 p.m. **NOVA SCOTIA & NEW BRUNSWICK;** (ATV Television System), Moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Channel 4, August 2, at 10:00 p.m., August 9, 17, 24 at 9:00 p.m., September 3, 10 at 4:00 p.m. and September 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 18	Aug. 16	Aug. 14 (noon)	Aug. 11 (noon)
Aug. 25	Aug. 23	Aug. 21 (noon)	Aug. 18 (noon)
Sept. 1	Aug. 30	Aug. 28 (noon)	Aug. 25 (noon)

Energy Stewardship

by Dick Halverson

This is the beginning of a four part series on energy: waste, personal stewardship, home construction, and stewardship within your own home.

The spirit of this age

Christians have always looked on technology with a degree of suspicion, mostly because others (and sometimes we, too) have believed in it as a means of temporal salvation. And our suspicion is well founded. "Human technical expertise will save us from a hostile world," they say. "Just one more invention and we will be free from the wolf at the door."

But the hope in technology has lately had a sharper focus. The highest achievement and ultimate means of grace is in the hope of finding a never-ending source of energy. "Just one step closer," as the Exxon ads say. For many people, the spirit of this age could very well be measured in horse power, watts, and British Thermal Units.

The fear is, in face of dwindling oil reserves, that the Spirit is leaving us, first to live with and bless pagan Arabs, but finally to be depleted altogether. And if the Spirit leaves, so will the power for our whole way of life. Thus there is a frantic search, using all the high powered tricks of technology, to find a source of energy that will let us live with our expanding desires.

The preference in this search is for high powered technologies; expensive, centralized, and controlled by large corporations. The preference is partly because of the "bigger is better" idea, but mostly because of the belief that the bottom line of economic life is production, which must always increase, and consumption, which likewise must always increase. More of everything means economic growth and therefore a believed increase in total well-being. Of course more of everything means more energy is required to power our consumer society.

For this expanding view we need nuclear power, coal gasification, and pipelines to the end of the earth. The cost for this answer to our ever increasing need will be enormous. Billions spent on highly powered "capital intensive" technologies that employ relatively few people will mean billions not spent on schools, health care, and social programs.

It is in this context of expansion that government and industry are making sounds as though they want to be good stewards. However, the new concern for conservation does not question the basic beliefs in the meaning of the good life and the way to achieve it. "Save a little as we expand a lot."

Christians must ask if our concern for the creation is not equally half-hearted. We must ask if our building practices, transportation methods, and production values reflect more the way the world conserves or the way of Kingdom stewardship, where the creation is cared for and set free to praise God.

Next Week: Energy resources in the area of housing.
*Dick Halverson has written this and the next three articles as a guest writer for Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, Ontario M5S 2G8.

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Books

Some Mennonite problems akin to our own

Mennonite Peoplehood: A Plea for New Initiatives, by Frank H. Epp; Published by Conrad Press of Waterloo, Ontario, 1977, paperback, 120 pages. Reviewed by Theodore Plantinga.

By now most of us are used to hearing our local church leaders complain about the insensitivity and domineering spirit of the U.S. brethren with whom we are united in church life. They mean well, those Americans, but they never stop trying to impose their American ways and attitudes on us Canadians. What we need here in Canada is a bit more breathing room, right? That's why we have a Canadian Council of Christian Reformed Churches, and so forth.

I have before me a book that addresses itself to such issues. The author writes, for example: "Our American brothers and sisters ... want to make adjustments, such as more Canadians in the offices and on the boards, and more meetings in Canada. All of

these are nice, of course, except that adjustments are insufficient. They are only tokenism which avoid, often postpone, dealing with the real issues. Unless the adjustment in the structures is fundamental, superficial changes alleviate the situation at the very best only in the short run. The people accept these adjustments at first because they are better than nothing, because they feel right at the time, and because any relief of pressure is good. Loosening up the shoe laces works only for a while, until one discovers that the problem is not tight laces but shoes that don't fit" (p. 67).

After such an appeal to get at the "real issues," we're about ready for the usual lecture on the *Afscheiding* of 1834 and the *Doleantie* of 1886 — but we don't get it. Why not? Because the author is a Canadian Mennonite (Dr. Frank Epp, president of Conrad Grebel College in Waterloo), and he is addressing himself

to American Mennonites. Thus he's not lecturing poor souls in Grand Rapids without sufficient Kuyperian blood in their veins. Yet his words are hauntingly familiar.

The Mennonites, then, are plagued by some of the same problems that the Christian Reformed community in North America faces. Once again, we see that it's a small world. If there's a lesson here for us, it is this: we should not be so quick to ask the U.S. brethren: "Where were you in 1892?" or "What think ye of Kuyper?" The differences that divide us have a great deal to do with other, non-theological factors.

As for Epp's book, which is a collection of essays and speeches, it's worthwhile reading for those who want some insight into how the Mennonite world operates, but it's not of general interest. The author seems dissatisfied with his church community: "The

Mennonite churches of North America are ready for a new stirring. One senses a weariness with business as usual. The old programs are wearing thin. Some institutions, which were once highways for the church, now find themselves in deep ruts. The Mennonite structural burden is becoming almost unbearable, as complexification continues without any plans for simplification down the road. The energies of leadership are sapped by the

inertia of the status quo. New definitions of the churchly task are wanting. The winds of renewal want to shake and rebuild the church as they did late in the nineteenth century. Fresh initiatives are needed to make it happen" (pp. 13-14).

Let's make sure to live up to our calling so that the same will not be written of us. Epp's strong complaints are all too reminiscent of Revelation 2 and 31.

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Writing competition

(The Hamilton Spectator) Little, Brown & Co. (Canada) Ltd., has announced details of its 1979 Canadian Children's Book Award.

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Only legible manuscripts of unpublished, original work, type-written and in the English language will be considered.

Manuscripts may be written for boys or girls of any age group and may be either fiction or non-fiction.

The competition closes Dec. 31, of this year and the award will be made March 15, 1979.

All manuscripts should be addressed to Little, Brown Canadian Children's Book Award, Little, Brown and Co. (Canada) Ltd., 25 Hollinger Road, Toronto, Ont. M4B 3G2 and should be accompanied by sufficient postage to cover the return of the manuscript if it is not acceptable.

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